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Dmitriev V.A.

**ASSEMBLY OF RUSSIAN
ETHNOGRAPHIC MUSEUM OF CULTURE
PEOPLES OF THE CAUCASUS ISLAMIC CIRCLE**

The Caucasian Isthmus is considered as a place of interaction between Islam and Christianity. The mapping of the region of the areas of distribution of certain world religions has a share of convention, like everything that happens in the process of transition to a conventional scheme. On such a diagram, in the Caucasus, the lands inhabited by Muslims seem to cover the Christian center. The map shows that Islam in the Caucasus has established itself where its lands are more open in relation to the outside world.

Caucasian isthmus is seen as a place of interaction between Islam and Christianity. Mapping the region of coverage areas of various world religions share a convention, as everything that happens in the transition to a conventional scheme. In this scheme, the Caucasus, the lands inhabited by Muslims, as it covers a Christian center. The map shows that Islam established itself in the Caucasus, where it lands more open to the outside world.

Key words: Russian Ethnographic museum, Islamic culture Caucasus terms

Keywords: Russian Ethnographic Museum of Islamic Culture of the Caucasus conditions

The subject component of the culture of the peoples of the Caucasus of the Islamic circle is presented in the collection of the Russian Ethnographic Museum (1902-1934 - EORM, 1934-1948 - GME, 1948-1996 - GME of the peoples of the USSR, later - REM).

Analyzing the acquisition of the SEM funds on the culture of the Caucasian peoples who belonged to the world of Islam, it is very difficult to identify a specific interest in the study of its confessional component due to the syncretism of culture, the focus of researchers on the everyday sphere. An important circumstance is the specificity of such a phenomenon as Islamic culture, which is an instrument that integrates, but does not destroy the ethnic characteristics of peoples.

This approach is also typical for modern Islamic researchers of the problems of the art of peoples united by faith in Allah and Sharia [1]. Also valuable is the position that the concept of "Muslim culture" is closer to applying it in relation to religious and confessional aspects, while the concept of "Islamic culture" is closer to the meaning of the complex of customs and traditions of an ethnos that is part of the world of Islam by religion. but a complex reflecting ethnic characteristics [13, 15, 16].

When creating the ethnographic department of the Russian Museum of Emperor Alexander III, its staff was approved, consisting of a head with the functions of a curator and three curators [8, p. 494; 12, p. 24]. One of them was A.K. Inostrantsev, orientalist associated with St. Petersburg University. The position of the keeper meant supervising a whole line of work, in this case, on the study of the culture of the peoples of the East, the Volga region (except for the Finno-Ugric peoples), the Caucasus, Central Asia and foreign countries.

This integrity of the orientalist approach was preserved under the successor of K.A. Inostrantseva - A.A. Miller until 1920–1930. Only in 1928 there was a separation of the department of Central Asia, and in 1939 the work in the Volga region was organizationally separated, thereby also the department of the Caucasus was separated [3, p. 69-87].

K.A. Inostrantsev compiled a program for the formation of oriental collections of EORM based on the methods of archeology, art history and the study of everyday culture [1, p. 41-50]. In 1902, he made a study trip to the Caucasus, at the same time trying to form a network of museum correspondents from among the heads of institutions, administrators and local nobility. Already in the near future it became clear that the administrators were not able

to pay the necessary attention to collecting exhibits for the museum, even the imperial one, so the scientist starts organizing the field work of specialists and goes on trips himself.

In 1904 he collected collections on the ethnography of Avars, Andians, Azerbaijanis, Dargins, Laks, Chechens. A particularly valuable acquisition was the collection collected from the Nogai, in particular the wedding wagon and a number of items of the wedding ritual. Later, the Nogai collections did not enter the museum, and in this set they are unique also by other museums. In 1905 K.A. Inostrantsev worked in the Crimea, and in 1906 - in Big Kabarda and Karachai. One of the acquisitions was a costume that belonged to the Karachai princess from the role of the Krymshamkhalovs. Working in 1907 in Lankaran, a researcher from Mir-Akhmad-Khan Talyshinsky received details of the decoration of his palace, which, unfortunately, died during the siege of Leningrad.

On the instructions of K.A. Inostrantsev, students from the peoples of the North Caucasus purchased things from the Ossetians-Digors and Balkars. They included utensils, tools, clothing. In 1907 student Z.P. Valaev was also in Kabarda, where he acquired a mullah's costume as part of the assembly, which included a robe, a bandage and a hajji pilgrim's robe, a prayer rug with the image of the main Istanbul mosque. These items are an attribute of a small hajj, a visit to Istanbul, where residents of the Western Caucasus often traveled. In 1906, the museum's correspondent V.I. Vorobiev, among them mats - prayer rugs.

In 1907 A.A. Miller collected a large collection of Abkhaz ethnography, which is now unique. The most expressive object of Muslim culture in this collection was the rosary. The collection of A.K. Serzhputovsky (1912), which includes the attributes of the forge cult. A.A. Miller from 1908 to 1934 He was the head of Caucasian studies at EORM, aimed at obtaining a holistic picture of the Caucasus, for which work was planned with alternating visits to its different points [4, p. 25-40; 11, p. 8-16]. In 1907-1909. it covered several large centers of Azerbaijani culture, including important centers of carpet weaving, carpet weaving of Tats and Lezgins.

In 1910-1911. A.A. Miller worked in the Kuban auls with the Circassians, Besleneis and Bzhedukhs. The result was the arrival of objects of labor, household utensils, clothes, ancient weapons, among the cult objects there is a fan with images of two human heads, which belonged to a local sorceress. In the collections of A.A. Miller and other collectors in the North Caucasus at the beginning of the twentieth century. There are dolls whose face, according to local custom and Islamic canons, was not depicted, but was indicated by the sign of an oblique cross.

A.K. Serzhputovsky, at the same time with the survey of the Abkhaz villages, carried out work in the Black Sea Shapsugia in the process of preparing an industrial and economic exhibition "Northern Riviera" in St. Petersburg. Among the purchased household items, there is felt namazlik, which shows that the Black Sea Shapsugs, unlike other Adyghe peoples, used felt items instead of mats. It is interesting that this item bears the imprint of Islamic symbols, which may be evidence of the accelerated Islamization of the Black Sea region. A common type of prayer rug in the Black Sea region is animal skins.

A.K. Serzhputovsky turned out to be much more famous for his work in 1910-1912. in Gorny Dagestan, especially thanks to his fixation of the ethnocultural independence of the small peoples of Western Dagestan: Bagulals, Bezhtins, Botlikhs, Ginukhs, Karatins, the study of Avar, Andean and Dido peoples. The collection for the Avar peoples was also led by the artist A.L. Mlakosevich.

Basically, the collection consisted of clothing, utensils, household items, items of military and hunting equipment. There are also carved utensils with ancient sacred symbols and amulets. Bagulalov A.K. Serzhputovsky in 1910 discovered a complete female costume, including an archaic headdress with silver ornaments. Details of clothing, women's hats, ornaments were amulets. Interesting from the point of view of reflecting in things the influence of the Arabic language as an element of Islamic culture are Arabic inscriptions on utensils, wooden and slate tablets for writing. Such a tablet with Arabic text, purchased in the village. Botlikh, was used to teach children to read and write.

Various peoples of Dagestan are represented in the collection of the Russian Ethnographic Museum due to the fact that the museum has established good relations with the Kubachi master and collector, like the majority of Kubachi jewelers, Magomet-oglu Saidov. One of the consequences of collecting work in Dagestan was the formation of the core of the old, the so-called. kaytag embroidery, in the ornamentation of which various symbols are presented, including Islamic ones. An old Kubachin cauldron with a Kufi inscription was a valuable acquisition.

On the instructions of A.A. Miller's collection in 1909 was collected by the museum's correspondent, doctor M.O. Zandukeli. At the beginning of the twentieth century. many photographs were taken reflecting various moments in the life of the highlanders. Among the photographs A.A. Miller, A.K. Serzhputovsky, other researchers of the Caucasus, the most famous Caucasian photographer D.I. Ermakov, there are types of villages, including the architecture of rural mosques and minarets. For obvious reasons, such buildings were rarely featured in photographs from the 1920s and 1980s.

Employees of the ethnographic department of the Russian Museum of Alexander III carried out a number of expeditions to the Crimea: in 1905 K.A. Inostrantsev, in 1906 P.N. Beketov, in 1908-1909. P.Z. Ryabkov, in 1912 M. Dubovin, in 1913 A.A. Miller, in 1916 A.N. Samoilovich. In the 1920s, G.A. Bonch-Osmolovsky, F.A. Fielstrup [7, p. 5-7, 33-34; 10, p. 166-185]. In the Crimean collections of the museum there are prayer rugs, rosary, a bag and binding for the Koran, mullah's clothes, a prayer blanket, numerous amulets [7, p. 29].

In the 1920s, the receipt of items of Caucasian ethnography in the EORM were mainly associated with sources of thought: expeditionary fees, incl. detachments of the complex archaeological and ethnographic expedition led by A.A. Miller, and transmissions from the former palaces of the St. Petersburg nobility. The orientation of the expeditionary work towards the search for evidence of an archaic ancient culture, attention to everyday life did not contribute to the fact that Islamic symbolism was the subject of special attention. By origin, the palace collections were complexes of ceremonial things, among which carpets and weapons, expensive utensils, and oriental fabrics prevailed. The museum received donations from the peoples of the Caucasus to members of the royal family [2, p. 75-88; 6, p. 71-102]. The ceremonial arms were adorned with texts that included suras of the Koran, dedicatory inscriptions, instructive maxims attributed to early authors. These epigraphic monuments are one of the elements of Islamic male culture. A long period (from the beginning of the 1930s to the end of the 1980s) is associated with the name of E.N. Studenetskaya, who made expeditions to different parts of the Caucasus, but mainly worked in the North Caucasus [5]. The acquisitions in the villages of Karachay were especially significant. In 1956, expeditionary trips to Dagestan were resumed, first conducted by L.F. Vinogradova, and later N.P. Soboleva. In 1950-1980, the collection of items on Azerbaijani ethnography was formed by E.G. Torchinskaya. The acquisitions in the villages of Karachay were especially significant. In 1956, expeditionary trips to Dagestan were resumed, first conducted by L.F. Vinogradova, and later N.P. Soboleva. In 1950-1980, the collection of items on Azerbaijani ethnography was formed by E.G. Torchinskaya. The acquisitions in the villages of Karachay were especially significant. In 1956, expeditionary trips to Dagestan were resumed, first conducted by L.F. Vinogradova, and later N.P. Soboleva. In 1950-1980, the collection of items on Azerbaijani ethnography was formed by E.G. Torchinskaya.

The trips to replenish the materials of the expositions on traditional and modern ethnography were of great importance. Objects of Islamic culture were purchased as household utensils or samples of decorative and applied art.

With the same approach, in 1948, old items belonging to the Moscow Museum of Ethnology (Museum of the Peoples of the USSR) were taken into the museum's collection.

These receipts made it possible to compile an extensive fund of sources reflecting the main occupations of the population, crafts, the collection of the museum quite fully presents men's and women's clothing: from fishing clothes to ceremonial men's and women's suits [9].

As details of clothing and the result of artistic crafts, various silver jewelry was collected, a collection of male and female belts of the peoples of the Caucasus sufficient for

the primary typology was collected. Women's breast, head, neck ornaments of the peoples of Dagestan provide an opportunity to study the relationship between Muslim and local traditions in the addition of functional and religious attitudes towards their use. There are various syncretic symbols, such as images of a bird, a ball, a disk, a circle, a five and six-pointed star, and a palm. The figurine of a bird is also found in the design of wine horns; it can be seen on the tops of the caps of the Adyghe and Ossetian girls.

Among the silver items are objects of Muslim magic, such as amulets-cases tumara, containing strips of paper with sacred texts.

The inscription on the subject of the text in Arabic was also a talisman. With regard to the jewelry of the Eastern Caucasus, we can talk about the sacred meaning not only of silver, as elsewhere in the region, but also of other materials - turquoise (and its imitation), corals, carnelian and other semiprecious minerals, as well as products extracted from ancient monuments.

Materials on clothing and jewelry allow you to highlight the issues of many household prohibitions and attitudes, the symbolism of color, attitudes towards materials, talk about the rules for putting on and wearing clothes, and show its gender and age specifics.

The collection of weapons gives an idea of its sacred meaning, the texts on the blades convincingly introduce weapons into the number of monuments of Islamic culture. Texts on tools of labor, wooden utensils, etc. can be considered as a source not only for epigraphy on objects of everyday culture, but also as evidence of the veneration of the word as a divine work.

The most significant range of museum sources, which have developed at the intersection of local traditions and cults and settings of Muslim ritual, are the attributes of performing namaz - prayer rugs and vessels for ablution.

A widespread form of a prayer rug was the skin of an animal with cut off paws; it is very often present in the house as an object of organizing the male part of the interior. The western Circassians used to have namazliks made from the skin of an animal caught on a hunt. Such objects are often present in houses in the male half, indicating that the man living in the house is a hunter. Its very form reproduces the symbolism of the number five, highlighted in Islam.

The next type of smear, close to the skin, but which is already completely a product of human hands, is a felt rug. Its production was characteristic of the Kumyks, Nogais, Karachais and Balkars, as well as Chechens, Dargins and Laks. Most often, such a rug was made in a pentagonal or triangular shape with rounded sides. In 1912 A.K. Serzhputovsky acquired an ornamented felt namazlik from the Black Sea Shapsugs; such a product is unique, because only in this community felt rugs were made, in contrast to the mats adopted in other Circassian communities. On this rug, Islamic symbols are clearly represented: a crescent and a five-pointed star, and the image in the upper part (a composition of a star, a ball and a crescent) has analogies in the design of Muslim gravestones.

There are also rectangular smears. One of the interesting examples is the Nogai wedding felt nazlik carpet of rectangular shape with a double pattern. The pattern is made using the stitching technique typical of Mongolian patterned felts, forming a kind of double platform, symbolizing the unity of the bride and groom. Each of the halves of the site has an image of a mihrab at both ends, which is undoubtedly a local feature.

Adyghe peoples used mainly pentagonal mats woven from cattail for prayer. Kabardians used monochromatic mats, in Adyghea they were made in two or three colors. Patterns in the form of two large rhombuses, located along the long axis of the rug, prevailed in smeared mats, but the same pattern was typical for household mats. Spray mats are still being produced.

The Eastern Caucasus, especially Azerbaijan and southern Dagestan, were and are the centers of developed carpet weaving in pile and lint-free techniques. The cloth of the carpet had a rectangular shape, and the namazlik differed from other carpets in that at one of its ends there was a pattern in the form of an arch or a rectangle, symbolizing the mihrab and setting the direction of the "qibla".

A unique item from the Azerbaijani collection is a prayer rug depicting a projection of a human figure on the field of the rug, which actually indicates the correct position of the body when praying.

An interesting example of folk culture is the copper vessels-containers for water, which existed among the peoples of the North Caucasus and Dagestan and are presented in two varieties, but with a similar ornament: vessels for carrying water (water carriers) and vessels for ablution (kumgans). All of them, except for the Kubachi water carriers, had a spherical body. Spherical shape is both a technological and a semantic feature, embodying a minimum surface characteristic of a water drop with a maximum volume.

The semantic element of the design is the presence of the ornament as a magical shell of the vessel, without which the material shell was not "recognized" as effective. Thanks to the ornament, an important property of water vessels was achieved - their closure.

Vessels for ablution - kumgans - had consistent dimensions and stable proportions, subordinate to one canon. The decor of the kumgans presumably contains elements of symbols of water drops, thunderclouds, rain lines, earth's moisture, and elements of vegetation. Interestingly, the elements are grouped according to numerical rhythms. Often there are groups of seven elements, in the event that the drawing is multiple. If there are few elements, then more often a group of 8-9 components is observed, which is typical for Islamic art. It is impossible not to mention the sacred meaning of water in Islam (for example, see verse 67 of Surah "Bees").

The ornament on the vessels for water can be examined from the point of view of the coincidence of popular beliefs with the attitudes of Islam. Obviously, we can talk about two circumstances: a high degree of symbolization of plots and a special version of symbolization through sacred numbers.

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Grekov N.A.

**SYNERGETIC APPROACH TO
ETHNOLOGICAL STUDIES:
PRINCIPLES AND PROSPECTS**

The article discusses the possibilities of a synergetic approach in the study of cultural and ethnological direction. The author comes to the conclusion that the synergistic approach has the ability not only to smooth out the contradictions of the existing concepts of ethnicity, but also has the potential to reconcile various, sometimes antagonistic concepts in order to obtain new knowledge.

The article deals with synergistic approach to the study of cultural and ethnological areas. The author concludes that a synergistic approach has the potential not only smooth contradictions of present ethnicity conceptions, but has the potential of harmonizing the various, some-times antagonistic concepts for getting new knowledge.

Key words: ethnology, synergetic approach, system, concepts of ethnicity.

Keywords: ethnology, synergistic approach system concept ethnicity.

The principle of universal (global) evolutionism as a recognition of the development paradigm of all systems and structures operating within the Universe, apparently, is the essence of the evolutionary-synergetic approach. The thesis about the universality of codes, programs and development algorithms as a principle of self-organization of various systems, whether natural or social systems, allows you to use some consolidating tools when considering especially complex problems of modern science. Ethnic systems can no doubt be classified as such complex problems. This explains the need for a synergistic approach that allows for the broadest possible generalizations and correctly levels the existing difference in the principles and methods of natural science and social and humanitarian research.

The term "synergetics", introduced into scientific circulation by the German theoretical physicist G. Haken [1,2], means the methodology, practice and principle of studying objects as systems with a large number of components, constantly and complexly interacting with each other. As a characteristic of post-non-classical science, synergetics overcomes the abstraction of linearity with its clear and verified mathematical models and attitudes. Such attitudes include the principle of superposition, which determines the final, final state of the system as a set of intermediate and individual-frequency manifestations. In this case, the totality is determined, as a rule, by the number of identified factors of the system, which forms, in the end, the approximation, conventionality of the study. The justification of linearity can be considered a mathematical uniqueness theorem.

The principle of nonlinearity, which presupposes such characteristics of systems as the presence of feedbacks, filling (or saturation), threshold, does not deny linearity, but pre-sets its convention, approximation. The impact on the system is real and effective only when it exceeds the threshold value. Excessive influence, i.e. excessive exceeding of the threshold value, entails an inert reaction of the system to external influence. Consequently, the totality of external influences cannot be considered (or can only be considered conditionally) as the cause and the mathematical sum of responses to the impact. Thus, "the world of nonlinear phenomena with its unexpected connections between structures and chaos, between dynamics and statics demanded its own understanding and description" [3, p.20]. The undoubted advantage of synergetics is its versatility, understood not only as a combination of methods of various branches of knowledge, but also as the release of the potential of science, overcoming the divide between natural science and social and humanitarian knowledge. An attempt to organize science according to the principle of more and more specialization certainly has its advantages, but this is only one of the tendencies in the development of knowledge. Synergetics also demonstrates another direction - the integration of knowledge within the

framework of a systemic methodology, thus opening the way for acquiring more complete knowledge.

The use of a synergetic approach in the philosophical study of ethnic culture as a very complex system seems to be quite justified. In this sense, at least two circumstances are obvious. First. The use of a synergetic approach makes senseless the confrontation between numerous ethnological schools and directions, rooted in domestic and foreign social science, as to which field of research should ethnology be attributed to: to the field of natural sciences or to the field of social sciences. Consequently, it is also important what the ethnos is: a social system or some kind of natural formation. After all, the discussion initiated in domestic science in the early 70s of the XX century regarding this problem, which has not subsided until now, has not contributed to the sought-after unanimity in scientific circles (if it is needed at all).

The unresolved issues of ethnicity, ethnology and many other related issues once again indicate that the confrontational "isolation" of the basic concepts of ethnology, like the isolation of any other system, leads to the dissipation of knowledge, the flourishing of scholasticism, stagnation, "marbleization" of living thought. The available theories of ethnicity, ethnogenesis, as closed systems, as scientific information grows, lose their stable state, a state of equilibrium and either become history or are updated, overcoming emerging contradictions and inconsistencies. Having appeared in the depths of natural science, synergetics intensively spreads its ideas and achievements in the field of social and humanitarian knowledge. Now this is becoming more obvious and seems to be quite acceptable. It no longer seems absurd that L.N. Gumilyov to explain the laws of ethnogenesis, invoking for this the laws of thermodynamics. Even mathematical models of nonlinear open systems are now suppliers of methods and ideas in the production of general methodological and philosophical conclusions [4]. Thus, synergetics captures an updated vision of the general patterns of evolutionary processes, forms an idea of the objects of research as open nonlinear systems, which makes it possible to overcome the existing deadlocks in the development of modern knowledge.

Second. The linear approach made it possible to consider phenomena and objects in their statuses and development, which formed the idea that a person can comprehend, understand, describe not only everything that exists, given in sensations, but also the past and the future, based on data and the logic of development. This became the reason for the confidence that the problem of transforming the world, influencing it is not so insoluble. This provision applied to both society and individuals. However, man did not manage to create an ideally functioning economy, an ideally functioning society, to form an ideal relationship with nature. To a certain extent, it can be argued that humanity, in general, has not been able to acquire ideal knowledge. This is especially noticeable in areas of knowledge that have a borderline character, making continuous fluctuations from the social to the natural scientific. Perhaps this is the reason that such a discipline as ethnology, while retaining its subject independence, is part of a number of scientific disciplines. It so happened that the data of ethnology, ethnological material is always or almost always considered as a service one for one or another research and rarely acquire an independent meaning. The subject orientation of science in the established practice and tradition of scientific research is currently becoming ineffective in ethnological research. In this sense, the synergistic approach orients the researcher towards the method. Without refuting, in general, the disciplinary nature of science, the synergetic approach contributes to the generalization of ideas about biological, physical, social objects and phenomena within a single, cumulative picture of the world. Thus, "real possibilities have arisen of combining ideas about the three main spheres of being - inanimate nature, the organic world and social life - into a holistic scientific picture based on basic principles that have a general scientific status" [5].

Ethnic existence is undoubtedly the most important aspect of the life and development of modern society. Modern processes of general integration and globalization noticeably actualize the problem of ethnicity, ethnic culture. As noted by R.A. Danakari, the increased interest in the problem of ethnicity is explained by the following circumstances: "First, the

ethnic sphere always accumulates all the main contradictions of society. Secondly, the modern era is characterized by the transformation of all contradictions and conflicts in various spheres of society into ethnic ones, the formation of hotbeds of tension and interethnic wars”[6, p.10]. The generating role of ethnic communities is especially vividly manifested in the context of the systemic transformation of modern society and its culture.

The synergetic approach, as noted above, excludes the consideration of an ethnos as a system that is formed in total as an arithmetic unity of all kinds of sets. The system acts as a living structure, functioning on the basis of the established internal connections and contradictions. Even these connections and contradictions themselves are not static and are not fixed once and for all, but are in a state of genesis, arising, disappearing, strengthening or weakening. And the ethnic system itself is not isolated and not protected from external influences, but is a part of socio-cultural reality, reacting to general development processes. It is in motion and a state of exchange of energy, substances, ideas, worldview concepts, etc.

Within the framework of a synergetic approach, it seems possible to integrate the problems of the social and ethnic as two types of evolution of man and human communities. It makes no sense to once again mention the involvement of ethnic structures in systemic social processes that accumulate in their genesis the actions of all social structures and subsystems, as well as many individuals. Ethnicity in this sense is presented as a special type of human evolution, the pole of a large system, the opposite of which is the social. Therefore, it makes no sense to unambiguously assert that ethnogenesis is an exclusively natural - scientific phenomenon (L.N. Gumilev), just as there is no sense in asserting that relations and emerging culture within a nonlinear ethnic system have nothing to do with the social. Apparently, it makes sense to talk about that ethnic and social structures are subordinate to various principles of organization, the specificity of which is expressed through a stereotype of behavior and attitude to tradition, ethics, language, family, the surrounding world, etc. The sign of the equality of these two poles - ethnic and social structures - can be their nonlinear dynamics and the independent ability of each to self-organization, which ensures their sufficient self-referential isolation.

Thus, the synergetic approach establishes the principle of the co-evolution of the ethnic and the social, which makes it possible to overcome the crisis of the well-established generally accepted schemes and models for describing ethnic and reduced perception of reality. The principle of constant clarification of aspects of development is also guaranteed, both from the point of view of the status of ethnic and social, and from the point of view of internal potential and changing ties. The identification of regularities of a particular nature associated with a particular theory or ideology recedes into the background, since the recognition of probabilistic connections and fluctuations ultimately leads to the recognition of the probabilistic nature of ethnosocial processes and phenomena. The co-evolution of social and ethnic takes place within the framework of processes not corresponding to equilibrium and “spontaneously generating unique spatial and temporal structures” [7, p.14]. Recognition of the ethnic structure as an object of research, which cannot be “purified”, separated from other structures of the social, leads to an understanding of the ethnos as an organic part of the social universe. Thesis of N.N. Sedova about the deep similarity of the patterns and circumstances of the evolution of the human population and the functioning of ethnic traits that ensure isolation and integrity, as well as the ability to develop, leading the author to the idea that ethnos is “social education on a population basis” [8], once again emphasizes the need to study ethnicity as a complex dependence of complementary, interrelated and interdependent components. Summing up, it should be noted that synergetics is not a way of fundamentally refuting everything that is not directly dependent on the recognition of the principle of nonlinearity. This statement can be attributed to the already existing methodology, thanks to which knowledge in the field of ethnology has reached the modern level.

Synergetics, offering a new approach, forms a research practice in which it becomes possible and constructive to apply the widest possible set of methods, analyze the widest possible set of existing concepts. Moreover, even those concepts that position themselves as antagonists (for example, competing concepts of the “purely” social and “purely” natural

essence of an ethnos) can be agreed upon by the principle of co-evolution of the ethnic and social, by understanding their unity and specificity. Defending the principle of pluralism of scientific and philosophical knowledge, the synergetic approach creates conditions and opportunities for a deeper understanding of the essence of ethnicity as one of the most pressing problems of modern science.

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**SHORT COLLECTIONZ
AS A LINGUISTIC OBJECT
AND LITERARY ANALYSIS**

This article is devoted to linguistic and stylistic analysis of short stories, particularly short stories by Roald Dahl. In this article, we dwell upon peculiarities of a short story and its features. We give a brief interpretation of four stories by Roald Dahl and on its grounds, we draw our conclusions.

Text as an object of linguistic, stylistic and literary analysis has been studied in detail by scientists for a long time. Of particular interest is the literary text, since it is he who allows you to identify all types of information contained in it [2, 3, 5, 6]. In the modern world - a system of huge amounts of information, speed, stress and lack of time - people have fewer and fewer opportunities to read and analyze great novels. Small and accessible forms of literature, especially lyrical and romantic ones, are more and more in demand [2, 3, 4].

Jeapn a short story has recently attracted more and more attention of researchers, both linguists and literary scholars. Some American theorists in the field of literary genres, and after them some Russian linguists [3], distinguish the short story genre, where the main parameter that adequately reflects the features of these works is their small size and brevity. The size of the text of a short story is directly related to the volume of all types of information contained in it. However, given some vagueness of the semantics of "story", we can say that what foreign linguists call the genre "short story" translates as "story", and the subgenre "short story" requires detailed analysis and definition, which has never existed.

Rasskas - one of the most mobile genres of literature, originating from an unpretentious anecdote and oral narration about a case [3]. He is characterized by depth of thought, clarity of design and its embodiment, completeness and perfection of form with a brevity of presentation. Actually, this is what distinguishes the story from major prose genres.

The main parameters of a short story are highlighted:

- holistic artistic reproduction of life using a combination of such means as theme, characters, action containing conflict, setting and style;
- mainly the image of one episode with a limited number of characters;
- a small volume, forcing the author to structurally and compositionally concentrate the expressive-pictorial means of the language;
- unity, integrity of the impression.

There is practically no redundant information in the text of a short story. The plot with the intrigue contained in it is the optimal form for attracting the attention and arousing the interest of the reader. Even a small hint of intrigue can be seen by the reader as the basis for expecting a resolution of the conflict. It is the hints that force the reader to follow the development of events with tension, give rise to an idea in his mind, which is refuted or confirmed at the end of the story.

In the text of a short story, many linguists bring to the fore such characteristics as the category of informativeness and the category of the continuum. The continuum is defined as a logical connection in a chain of individual sentences, superphrasal unities, paragraphs and larger units of a work, when the scene of action is localized, time is given in its sequential flow [5: p. 87].

The main thing in the reader's perception of a short story is a powerful emotional impression. The fundamental is the logical construction of the composition of the work and the selection of adequate artistic means that best serve to create this effect. Every detail plays a huge role and not a single one should be neglected.

The story of Roald Dahl "Lamb to the Slaughter", where the author uses the symbol

“killed without guilt” in the title, emphasizing the main idea of the story, can serve as a confirmation of the above. The reader understands that the story is about an innocent victim. This title uses a truncated phraseological unit: like the lamb (sheep) led to the slaughter. The source of this phraseological unit is the Bible. That is why, when the main character Mary Maloney appears in the story, the assumption arises that this particular woman will become such a victim. The author describes her as a meek, submissive, loving wife, ready to please her husband in everything - a policeman who spends a lot of time at work. And indeed, when the husband announces to Mary that he is leaving for another woman, leaving her pregnant, without help and support, the reader is convinced that he is right. However, after reading the story to the end, you can understand that the sacrificial lamb is not the character he sympathized with at the beginning of the story. In fact, this is Patrick Maloney, whom Mary is killing. In the title of the story, the stylistic device of the effect of disappointed expectations is realized: the alleged victim becomes a murderer, and the executioner becomes a victim. This effect is enhanced by the author due to the fact that he introduces an unusual murder weapon - the "leg of lamb", emphasizing the unexpected nature of the crime committed. The informative and subtextual information of this story is also interesting: the "sheep" is sometimes not as innocent as it seems in the case of Mary Maloney: depicting grief and accepting condolences from her husband's friends, police officers, she treats them to the main evidence - a baked murder weapon.

"The woman stayed where she was listening to them through the open door and she could hear them speaking among themselves, their voices thick and sloppy because their mouths were full of meat. "Have some more, Charlie?" "No, better not finish it" "She wants us to finish it. She said so. Be doing her a favor ... "

"That's the hell of a big club the guy must've used to hit poor Patrick", one of them was saying. "The doctor says his skull was smashed all to pieces just like from a sledgehammer. That's why it ought to be easy to find. Exactly what I say. Whoever done it, they are not going to be carrying a thing like that around with them for a long time. Personally I think it's right here on the premises. Probably right under our noses. What do you think, Jack? " And in the other room Mary Maloney giggled "[7: p. 35].

ThatAs in a short story it is extremely important to create a strong emotional impression on the reader, the composition of the work and the selection of artistic means that best serve to create this effect play a special role. All types of division in the text of the story are interrelated and interdependent. The unexpected dramatic denouements of the authors of short stories, such as Roald Dahl, evoke an emotional response from readers, forcing the latter to return to subtextual information again and again.

Consider Roald Dahl's story "Parson's Pleasure". At first glance, this story is easy to understand and interpret, the content-factual information is clear and precise. A certain Mr. Boggis travels to small villages and buys antiques from the population for a pittance, often resorting to deception. He introduces himself as a priest, allegedly collecting pieces of furniture for a certain London society, but in reality he is selling it at an auction. Due to the dual meaning of the title (on the one hand, the phrase "Parson's Pleasure" can be interpreted as a priest's pleasure; on the other, the author uses a stylistic play on words: "Parson's Pleasure" is an open men's swimming pool at Oxford University, where people swim without bathing suits and receive great pleasure), the reader's attention is riveted to the details in the text of the story:

"They had seen him stop and gasp, and stare, and they must have seen his face turning red, or maybe it was white, but anyway they had seen enough to spoil the whole goddam business ... In flash, Mr. Boggis clasped one hand over his heart, staggered to the nearest chair and collapsed into it, breathing heavily "[7: p. 22].

Such a vivid description helps to identify the climax in the story, the highest point of emotional tension. The reader is expecting something important to happen. The denouement, however, occurs only at the very end of the story. Uneducated residents decide to break the priceless antique chest of drawers into several pieces, since, according to Mr. Boggis, he only needs the legs of the chest of drawers, for which he is willing to pay a small amount of

money. The reader understands that the false priest is punished for the dishonest game that he is playing.

Returning to the text of the story after the first reading, one can understand the content-subtext information, namely: any pleasure ends, in the end one has to face reality. The content and subtext information of this story can be presented in the form of a moral conclusion: if you deceive people all the time, then reckoning will inevitably come. The hero of the story, trying to outwit simple-minded people, falls into his own networks: he is deprived of the opportunity to get an antique chest of drawers and gain glory as a collector. Virtue triumphs, but vice is punished. By collecting and tying together the details of the story, the reader comes to an understanding of the author's intention, which is the starting point of the storyline.

Another feature of the modern short story (a plot story) is that the denouement in it is not always final. This can be explained by the fact that in real life situations with the ending "and they lived happily ever after" are extremely rare, as evidenced by most of Roald Dahl's stories.

In the text of a short story, the beginning and end of the story are assigned a special role: they are the main supporting points in the internal organization of a work of art. The headline, as the initial element of the fictional text, prepares the reader for what will happen in the story. Very often the author directs his reader down the wrong path, trying to attract the maximum attention of the latter to the plot, make him think about the events described in the story, and after reading, return to the title and analyze the text and all the information that it contains. An example of this is the title of Roald Dahl's story "Dip in the Pool", which, thanks to its ambiguous interpretation (pool - 1), a pool, 2) a set of rates; dip - 1) plunge, dive and 2) steal,

The beginning and end of the text are directly related to the work of the reader on the plot of the text. Fable, in the reasoning of U. Eco [7: p. 35], is the result of a continuous series of guesses made in the course of reading. In contrast to the plot, which in the understanding of U. Eco is a story in the form as it is really narrated, and coincides with the discursive structure of the text, the plot largely depends on the co-creative initiative of the reader.

Syuzhem in this case can be interpreted as a conspiracy that uses all means to arouse interest in the reader at the level of the storyline. According to U. Eco, as the plot moves, the reader becomes involved in cooperation, trying to predict the upcoming events and states. For example, in Roald Dahl's story "A Man from the South" the main characters make a bet, the bets of which are the car of the brand

Cadillac" And the little finger of one of the heroes. When a man raises a knife over a young man's finger, the reader expects him to lose his little finger. This prediction is made at the level of the plot and is refuted only at the very end of the text. The reader was prompted to create this hypothesis by a multitude of previously read narrative situations (intertextual frames), and perhaps by his own life experience. And in order to find such frames, the reader must make an "inferential walk (excursion) outside the text - in search of intertextual support" [6: p. 63]. Such "forays" are a necessary component in the process of creating a storyline.

The end of the text not only confirms or refutes the predictions of events that arise in the reader as he reads the text of the story, but also summarizes the general system of hypotheses that develops relative to the final situation of the plot. For example, in Roald Dahl's story A Man from the South, the ending refutes the prediction of events to which the author directed the reader. The bet is abruptly interrupted by the appearance of the wife of an elderly man who has put a Cadillac on the line. The woman announces that her husband is a beggar who has long lost all his fortune, and that in fact she is the owner of the car. But nevertheless, the denouement of the story confirms the general system of hypotheses regarding the final situation of the plot: a person will not risk his property and put it on the line if he does not receive an equivalent in return.

Based on the analysis of four stories by Roald Dahl, the working hypothesis of the article is confirmed:

1) The main parameters of a short story are:

- holistic artistic reproduction of life using a combination of such means as theme,

characters, action containing conflict, setting and style;

- predominant portrayal of one episode with a limited number of characters;

- a small volume, forcing the author to structurally and compositionally concentrate the expressive-pictorial means of the language;

- unity, integrity of the impression.

2) In a short story, the focus is on creating a powerful emotional impression on the reader.

3) The beginning and end of the text of the short story play a big role. They are directly related to the work of the reader on the plot and interpretation of the text.

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**METAPHORIZATION AS A CURRENT PROBLEMA
MODERN LINGUISTICS**

The article considers mechanisms of metaphorization as a practical linguistic tool of studying lexical semantics ie uncovering and analyzing figurative meanings of words which at times differ greatly from their literal meanings. All theoretical deliberations are facilitated by examples of English and Russian verbs with the common figurative meaning "to feel / inflict pain".

One of the urgent problems considered in modern linguistics is the mechanisms of metaphorization. Metaphorization usually means the use of a word in a figurative meaning, which arose on the basis of associations by similarity (compare: circles under the eyes). What happens when metaphorizing, for example, a verb? Each verb, like any word, has a direct meaning, which is formed by a certain taxonomic class of words used with a given verb. For example, the verb to put has a direct meaning "to place in a standing position", compare: Vasily Petrovich put a sack of potatoes on the ground. In the given example, the verb has three arguments: the subject Vasily Petrovich, the direct object bag, the circumstance of the place on the ground. But when we say: Vasily Petrovich gave Fedya a two, we express a completely different idea. According to the same dictionary,

Note that the meaning is transformed due to a change in the taxonomic class of the arguments of a given verb: it is clear that the deuce is an object belonging to a different taxonomic class than a bag, and it is impossible to put it in the meaning of "standing in a standing position". The new taxonomic status of the name requires a new meaning of the verb.

Now let's apply the same reasoning, for example, to the English verb feel. In its direct use, it is a transitive verb with the meaning "to touch, to touch." As an addition, a specific object of the outside world is used: The blind felt the letters in the book (The blind felt the letters in the book). Usages like I feel music (I feel the music) or He felt the truth of what was said (He was aware of the correctness of what was said) are interpreted as metaphorical, because they describe not a physical, but a mental action as a direct complement they no longer have a concrete, but an abstract object ... A change in taxonomic class again dictates a change in meaning. The metaphor can also be labeled syntactically: for example, in contexts like to feel well / unwell with the meaning "to be in some state,

The semantic field of English pain verbs is a very interesting object of linguistic description. First, you need to define the scope of this semantic field. According to the International Association for the Study of Pain, pain is an unpleasant physiological and emotional sensation associated with actual or potential tissue damage or described in terms corresponding to such damage [8].

The analysis of a large number of examples obtained from electronic databases (British National Corpus), reference publications and interviews with informants allows us to obtain interesting data on the meaning and functioning of painful verbs.

Our research indicates that the world's languages are designed in such a way that they have very few (usually one or two) painful verbs proper - such as Russian to hurt (the leg hurts). In English, in fact, there are only three main verbs of pain semantics in their direct meaning: hurt, ache, pain. In order to express more detailed oppositions, English, like other languages, borrows verbs from other semantic fields [2].

The main borrowings of this kind in English are the verbs of burning (burn, sear etc), sound (buzz, click etc), movement (surge, run etc.), tool impact (cane, bite etc.), verbs of soft deformation (pull, lock etc.). It is noteworthy that in the Russian field of verbs of pain, similar processes are observed, and borrowings are carried out from the same semantic fields - burning (it burns in the side, bakes the head, etc.), sound (feet buzz, buzz in the head, etc.)

etc.), movement (belly twists), tool impact (pricks in the side, knocks at the temples, etc.), soft deformation (presses on the chest) and others.

If you break Russian and English verbs into pairs according to the similarity of their meaning, you get the deceptive impression that English words equivalent to Russian are their full synonyms. However, upon closer inspection, everything turns out to be much more complicated.

As an example, consider the pain zone for the so-called "instrumental" verbs. An interesting subgroup stands out in it, which includes verbs that express the processes performed by a real tool (cut or saw), as well as parts of the body of an animal or person - claws, teeth, beak, sting (scratch, peck, bite, sting). Using such verbs (they could be called "quasi-instrumental") in their figurative "painful" meaning, in Russian we say: pulls the throat or bite socks, describing the zone of pain.

In English, several quasi-instrumental verbs can be distinguished, acquiring the semantics of pain in their indirect meanings: sting (sting), bite (biting a mustache), gnaw (gnawing), scar (scratching) and nibble (pinching, biting). The most common of these are sting and bite. We will consider them as an example.

By analyzing the original meanings of the Russian sting and bite and the English sting and bite as conjugated pairs, one can trace the differences and similarities in their meanings. Consider the subject of the action indicated by the verbs of interest. At first glance, it is easy to draw a border here: it is either a "toothy" animal (for example, a dog), or a poisonous insect (for example, a wasp, bee, scorpion, and the like). Indeed, in both languages, a dog (and others like it) bites - bite, and a wasp stings - sting. However, in Russian, about a wasp, you can say not only a wasp stings, but also bites, while in English the use of the verb bite will be incorrect. It turns out that there are significant discrepancies between Russian and English in this zone: the noun snake, which in Russian is used with the verbs to bite and sting (like the noun wasp), in English, it is semantically combined only with the verb bite. That is, in English, the lexeme is built on the fact that in terms of the action performed, the snake looks more like a wasp than a dog.

If we proceed from the well-known hypothesis about the motivation of the linguistic behavior of vocabulary [6, 7], then such compatibility differences are due to semantic differences: this means that there is a difference between Russian to bite and English to bite, on the one hand, and Russian to bite and English sting, on the other ... Then it would be interesting to build a semantic model of these tokens. Below is one of the variants of such a model.

For the English sting, in contrast to the Russian sting, it is important with what tool the damage is inflicted - this is a special sting in the form of a thorn that pierces a part of the body, therefore in English the snake will only bite (bite), and the wasp will only sting (sting). In the Russian language, the focus of our attention is on the idea of introducing poison into the body, and not on exposure to a sharp tool - so in Russian, a snake, and not just a wasp, can also sting.

Followt also note that in the Russian linguistic picture of the world the idea of introducing poison into the organism of a living creature as a whole (sting) to causing damage to a specific fragment of its body (biting) is lexically opposed. In Russian we say: I was stung by a wasp. However, in Russian it is not available: * the wasp stung (my) hand (cf. more acceptable: stung my hand) and in general it is impossible to sting my hand: sting as a direct addition requires a noun denoting a living being, and does not allow nouns with the meaning "part body ". This is another indirect evidence in favor of the fact that the verb to sting means "to introduce poison into a living organism in general."

The English sting does not have such a restriction on the object as the Russian sting: in English you can say both a bee stung me (the bee stung me), and a bee stung my leg, (literally: the bee stung my leg). The fact is that in addition to the idea of "injecting poison", sting has another, stronger, component of meaning: "pierce with a sting" - it is he who provides this opportunity for sting.

Now let's turn to the figurative meanings of these verbs, which are associated with pain

in a person. Here Russian and English are very different. The Russian metaphorical system of the verbs under consideration is very poor: to sting does not mean pain at all, and to bite describes weak unpleasant sensations on the body from coarse (usually woolen) material, cf. socks bite.

The English system of expressing painful meaning is richer primarily due to the sting verb; bite is less frequent in this meaning and is usually synonymous with sting.

Most often, the painful sensation described by this verb is caused not by gross matter, but by an aggressive environment - caustic liquids:

(1) This antiseptic stings a little [5].

(2) Chopping onions makes my eyes sting [5].

(3) The wound on your leg will start stinging if you go swimming in the sea. [5]

It is curious that the sensations that a person experiences in the situations described in these examples, although they are best conveyed in Russian, apparently by the verb pinching, are very similar to tingling. This, in principle, corresponds to the idea expressed in the previous section that "piercing" / "piercing" (sting) is central to the semantics of English sting.

Another group of metaphorical use is associated with unpleasant painful sensations caused by the manifestations of bad weather: heavy rain, hail, wind:

(4) My bare feet felt like blocks of ice in the mud, and the rain was stinging my face (in the sharpening wind) [5].

(5) The wind was stinging my eyes and the tears were freezing on my face as I hiked down to a village. (The wind pricked [as if stinging] my eyes, and tears froze on my face as I went down to the village) [5].

Here a parallel arises with the Russian, in which this kind of "piercing" wind is described by the adjective piercing, and the snow - thorny. It seems that this adjective can give a key to understanding the figurative meaning of the verb sting in English: "sting", the wind, first of all, "pierces" (or "pierces") a person through and through, as if pierces with a sting - this is in a sense mechanical the component of the painful meaning of this verb is the main one for sting. Compare with the English expression stinging wind: They set off through the stinging wind. (They set out on a journey against the piercing wind) [5].

The literal picture of the comparison of Russian and English gives a not quite the same result: the Russian metaphor of unpleasant, almost painful sensations from a strong wind originates only from the instrumental verbs themselves: in the original meaning, only a person can pierce or pierce something or someone, using a dagger for this, spear, knife and similar sharp objects. The English language also offers a metaphor from another source: the starting point for it is the quasi-instrumental situation of using a sting by an insect. But this expansion of the range of sources becomes possible because the verb sting itself (in contrast to its Russian analogue to sting) turns out to be semantically not so far from the instrumental zone itself. That is, both the similarities and differences in this fragment of the Russian and English worldview are fully motivated.

Another indirect linguistic evidence for this is provided by the so-called secondary metaphors. By "secondary" we mean in this case the transfers of "physical" verb meanings not into ("primary", physiological, the area - the area of pain), but into the area of emotional or mental sensations. If we return to the verb sting, then the most common phrases are where this verb is used with the noun words (words):

(6) My father usually didn't let criticism from the media affect him very much, but those words stung him (My father usually didn't pay attention to offensive criticism of the media, but these words hurt him to the core) [5].

(7) The words stung because they implied that the immigrant did not truly belong in Britain. [5]

We are talking about an unpleasant emotional impression, which, again, can be translated into Russian as a prick. I must say that the Russian sting, without having a primary (painful) one, has a secondary (mental-emotional) metaphor, compare: this thought stung me (literally: the thought stung / pierced me).

But in this case, we mean a completely different situation - not a reaction to an external

irritation (injection), but a more general suddenly arisen internal state, and due to internal stimuli - one's own thought, memory, etc.

However, even more interesting is another group of secondary metaphors of the English verb sting, which do not carry the semantic load of "emotional offense", but convey an urge to action. Example:... and it seemed as if they had been stung into action by the criticism leveled at them (... and it seemed that the criticism leveled at them prompted [stung] them to action) [5].

Note that in these cases, the management model changes: the sting verb acquires a new argument expressing the action-goal; it is introduced by the preposition into. The interpretation of this metaphor can also serve as a confirmation of our hypothesis about the importance of the "mechanical" component in the semantics of sting - as if from some external prick a person jumped up and began to do something.

In conclusion, I would like to once again emphasize the relevance of the study of polysemy and lexical metaphorization in order to obtain the most adequate understanding of the linguistic picture of the world. From a linguistic point of view, a deep analysis and constant contextual comparison of the meanings of the respective lexical units of the English and Russian languages makes it possible to more accurately establish the semantic appearance of the studied language material.

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**CHRISTIAN'S VIEWS
AUTHORS OF THE XX CENTURY ON THE PROBLEM OF HUMANITY**

The author analyzes the philosophical views of Christian authors of the twentieth century (D. Bonhoeffer, A. Schweitzer, B.P. Vysheslavtsev) on the problem of humanity in connection with the change in their contemporary socio-cultural situation. Their concepts, according to the author, can be presented as follows - moral responsibility and the need to live for others, to sympathize with them (D. Bonhoeffer); reverence for life and the will to live (A. Schweitzer); the foundation of humanity in the intimate (heart) closeness of man and God (B.P. Vysheslavtsev).

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Christian humanistic values did not remain unchanged at the level of reflection of the philosophers of the modern era. Socio-cultural collisions of the twentieth century, perhaps the most inhuman in the entire history of European civilization, led to a change in the understanding of Christianity at its worldview and ideological levels. Using the example of several personalities, we will show the main trends in the change in the Christian worldview in the refraction of the problem of humanity, which is so urgent for the past twentieth century. In this respect, in our opinion, one of the indicative figures is the figure of the German Lutheran thinker of the first half of the twentieth century, Dietrich Bonhoeffer, the largest Christian author of modern times. In his views, the problems of humanity and the practice of mercy, disinterested compassion generally become central precisely in the context of the actual denial of the classical traditional Christian picture of the world, which prevailed for almost two thousand years in Western culture. Moreover, not so much in questions of a cosmogonic, cosmological order (these processes began long before D. Bonhoeffer), as in the most important thing - in the question of man's relation to God. D. Bonhoeffer develops a rather specific version of "irreligious Christianity".

At the heart of his position lies the rejection of the traditional Christian opposition of the higher and otherworldly, transcendental, divine worlds of the earthly, sinful, human. The very figure of Christ as a realized God-manhood is a clear and the best evidence of the complete unity of these two worlds. D. Bonhoeffer sees the general meaning and purpose of Christianity not at all in the fact that a person strives all his life for some kind of "afterlife" "eternal" life, living only with its anticipation, fruitless hope and illusory hope for some kind of "heavenly kingdom". The historical purpose of Christianity is precisely to turn man into earthly existence, to arrange this "here" and "now" being on the principles of moral responsibility for others. Shifting such social and spiritual responsibility for earthly affairs onto God,

D. Bonhoeffer estimates his time quite highly, believing that humanity itself and man have come of age. The most important sign of such maturation is that for the modern common man, the question of salvation of his soul, of gaining transcendental immortality is no longer so relevant and significant for individual experience. One can probably argue with this

conclusion of D. Bonhoeffer, but it reflects the general tendency of non-classical culture and the crisis of the system of traditional social regulations. Modern culture, based on the rapid development of science, no longer needs a traditional God, whom he calls a "working hypothesis" used by people at earlier (immature) stages of their development to explain the world and their own life. Denying in this way practically all the basic dogmatic content of Christianity, its main sacraments, D. Bonhoeffer nevertheless does not deny Christianity in general and speaks of the need for Christianity "without God" or "without religion". The coming-of-age process of the world and society cannot be interpreted as anti-Christian. On the contrary, the writer stresses, for the first time he opens up the possibility for man to see the "true" God of the Bible. Almost two thousand years of experience in the historical development of the Christian Church, he characterizes as "a preliminary stage of general lack of religion" [1, p. 111]. emphasizes the writer, for the first time he opens up the possibility for man to see the "true" God of the Bible. Almost two thousand years of experience in the historical development of the Christian Church, he characterizes as "a preliminary stage of general lack of religion" [1, p. 111]. emphasizes the writer, for the first time he opens up the possibility for man to see the "true" God of the Bible. Almost two thousand years of experience in the historical development of the Christian Church, he characterizes as "a preliminary stage of general lack of religion" [1, p. 111].

The religiosity of traditional society is a kind of "outer" shell of being and everyday life of a person. It is practically not given as a purely personal experience, the spiritualization of the mundane is replaced by the dominance of the norms and rules prescribed by tradition. Comprehension of the meaning turns into learning and repetition. Modernity changes everything. This is how D. Bonhoeffer writes about it in one of his letters: "The time when people could tell everything in words (be it theological reasoning or pious speeches) is long gone; the same applies to the times of interest in the inner world of man and in conscience, and this means also in the time of religion in general. We are approaching a completely irreligious period; people may already just be irreligious. Those who honestly call themselves "religious" do not practice religion in any way. Our common Christian proclamation and theology, dating back 1900 years, rely on the "a priori religiosity" of people. ... If ... it turns out that this "a priori" does not exist at all, that it was a temporary historically conditioned form of human self-expression, if, thus, people really become radically irreligious ... - what will this mean for "Christianity"? " [1, p. 111]. D. Bonhoeffer asks what now, in the conditions of modern civilization, can and should be Christianity for a person. Is it possible at all to say that today people can be held together by something transcendental? Society has become as secularized as possible. And this is a fact that is foolish to deny. if, in this way, people do become radically irreligious ... - what will this mean for 'Christianity'? " [1, p. 111]. D. Bonhoeffer asks what now, in the conditions of modern civilization, can and should be Christianity for a person. Is it possible at all to say that today people can be held together by something transcendental? Society has become as secularized as possible. And this is a fact that is foolish to deny. if, in this way, people do become radically irreligious ... - what will this mean for 'Christianity'? " [1, p. 111]. D. Bonhoeffer asks what now, in the conditions of modern civilization, can and should be Christianity for a person. Is it possible at all to say that today people can be held together by something transcendental? Society has become as secularized as possible. And this is a fact that is foolish to deny.

But this, according to D. Bonhoeffer, does not mean a complete denial of Christianity and Christ himself. The main question he asks is, how can there be an irreligious Christianity? How can Christ be the "Lord of the world" [1, p.111]? In his opinion, the truly biblical God is not at all some kind of absolute substance, beyond all human experience on Earth. Life in Christ, but without a religious God, means complete autonomy of the individual and his responsibility. In other words, the once sacralized religious life, worship, etc. must be replaced by life for others. What does it mean?

Genuine acceptance of Jesus into one's life should be expressed in such an attitude of a person to a person in which everyone strives to devote his life to the Other, i.e. D. Bonhoeffer's problem of humanity actually follows directly from the secular (and partly even

pantheistically) interpreted Christology and theology. The most important attribute of God is, as the writer emphasizes, not omnipotence and omniscience, not transcendence or eternity, but presence in the world itself and compassion. Consequently, a person who gives up his existence without any pride or complacency to other people, who considers help, compassion, benevolence and absolute selflessness to be the meaning of his earthly path, and acts as a person in the image and likeness of God. Jesus himself gave the model for such unselfish service. The New Testament in this sense is a description of genuine service to others, to the whole world. Caring for a neighbor, sick, needy, weak, offended or humiliated is the realization of a real religious non-traditional consciousness and feeling. There is no need to wait for some mythical salvation, but to do "good deeds" and thereby draw closer to God. Proceeding from this, it is clear how the worldly earthly life of a person, his daily current experience, can reveal the presence of God in himself.

D. Bonhoeffer strongly opposes the dual interpretation of the two worlds (divine and human) as completely ontologically insurmountable and non-intersecting spheres. Therefore, life in Christ, real Christian behavior, is a worthy human life based on deep and sincere humanity. "Irreligious" Christianity does not require a person to have some completely specific belief in the otherworldly God, does not require any special inner experience, but only presupposes the presence of a certain type of human relationship. To be religious is to be Human. A man with compassion for the earthly path of Christ himself.

D. Bonhoeffer has a negative attitude to the philosophical and metaphysical constructions of God that were born in the history of European culture. Such constructions, appealing to transcendence, may have been useful for solving some theoretical and cognitive problems (as, for example, in I. Kant). However, the real meaning of divine transcendence D. Bonhoeffer sees not at all in the fact that man is "outside of God", that God is "a man in himself", but in the fact that God himself is "man for another", while external piety is very often turns out to be nothing more than hypocrisy, tinsel, self-deception or deception of others. A Christian should not be concerned with personal salvation, his task is to do good and just among people.

D. Bonhoeffer considers the activity of the church from the same point of view. The tragic mistake of the latter in traditional society was that she almost completely ignored the real earthly life of a person and directed her efforts and the efforts of the parishioners to something transcendent. The mission of the church is selfless service and helping people, the whole society. At the same time, the church should not turn into a semblance of another political party with a specific program of activity.

The Church should become an example of the realization of the ideals and principles of Christian life, i.e. disinterested service to people, accomplishment of good and justice. The position of the church must be socially active. D. Bonhoeffer is one of the few authors of modern times who openly declared the incompatibility of traditional Christianity with the realities of modern social reality and worldviews based on scientific knowledge. This kind of "secularization" of Christianity, perhaps, became a form of its salvation in the conditions of radical socio-cultural perturbations of the twentieth century. If in traditional Western culture the field of morality, morality, interpersonal relations was completely subordinated to the church and religious ideology, now, on the contrary, the ethical dimension of social relations, the problem of humanity as its key knot became a "refuge" of religious values. However, let us not forget about the fundamental circumstance that it was thanks to Christianity in the bosom of Western civilization that the semantic-symbolic forms of the object-objectifying consolidation of the personal "way" of cultural existence were formed. The position of another major Christian-oriented thinker of modern times, Albert Schweitzer, seems to be somewhat different in this matter. His philosophical views, it should be noted, have become quite popular in our time, especially in connection with the growing global problems, threats to the very existence of mankind. In particular, the complex of environmental issues often requires a radical revision of the established traditional principles of man's relationship to nature and the world around him. The theme of humanity in the work of A. Schweitzer is concentrated around his "ethics of reverence for life." Speaking about the general ideological context of the

“ethics of reverence for life”, it is necessary to note such directions of non-classical European philosophy of the late 19th - early 20th centuries as philosophy of life and personalism. The fact is that the initial thesis of A. Schweitzer's reasoning about the essence of morality, goodness, humanity is connected precisely with the recognition of the fundamental nature of the phenomenon of the so-called “will to live”. The will to live has a truly ontological meaning. Thanks to her, everything that is in the world, from microscopic organisms, insects, plants and ending with man himself, in general is and constantly dwells in a peculiar state of endless self-affirmation. In this inescapable striving to be, any will to live inevitably collides with another will of the same kind. However, at the level of human existence, endowed with thinking and freedom, the will to live acquires its deeper meaning - life affirmation through “life denial”. And this is the foundation of human morality, the essence of good as such. What does it mean? When considering the position of A. Schweitzer, it becomes quite obvious its, at times, an amazing affinity with the oriental worldview principles. Especially with Hindu and Taoist traditions. In general, the tendency to increase the “presence” of eastern meanings and motives in Western culture and thinking is one of the most significant for the twentieth century. This concerns not only A. Schweitzer. But his “ethic of reverence for life” while maintaining a general connection with Christian morality, nevertheless, very vividly testifies to the crossroads of eastern and western ideas. This is directly related to clarifying what reverence for life is, how it relates to the principle of the will and its life affirmation.

A. Schweitzer suggests considering the conscious, thinking attitude of a person to the world, nature, and other people as an experience of contemplative “getting in” and “experiencing”: “I do not know the essence of phenomena, but I comprehend them by analogy with the will to live inherent in me. Thus, knowledge of the world becomes my experience of the world. Cognition that has become the experience of the world. Cognition, which has become an experience, does not transform me in relation to the world into a purely cognizing subject, but arouses in me a feeling of inner connection with it. It fills me with a sense of reverence for the mysterious will to live that manifests itself in everything. It makes me think and wonder and leads me to heights of reverence for life. ...

It puts me internally in relation to the world and forces my will to experience everything that surrounds it, as the will to live ”[2, p.217]. In fact, these words could express the position of the Taoist or Hindu world attitude. A. Schweitzer criticizes classical philosophical rationalism, the brightest example of which, in his opinion, is the metaphysics of Rene Descartes and his famous position “cogito ergo sum”. This Cartesian “I” is extremely far from ethics and is devoid of any, as A. Schweitzer emphasizes, humanistic content. Genuine life-affirmation is possible only on the path of humility before everything, i.e. admiration for the slightest manifestation of life in absolutely any form. Life in general then makes sense when it is an actual acceptance of the other, a renunciation of all monocentrism and egoism. And since a person is endowed with the power of thought, his life affirmation is, first of all, an awareness of responsibility before life. Ethics is based on this responsibility. “The only possible, meaningful, constantly, vividly and concretely polemicizing with reality principle of ethics says: self-denial for the sake of life based on reverence for life” [2, p.216]. Humanity, therefore, consists in the fact that a person, who is conscious of his will to live and who exists precisely as a willing self-assertion, is obliged in this becoming to absolutely desire another, the same will to live, i.e. to wish the other to be like the same equal will. This desire is the highest and universal criterion for good. The criterion of goodness as such. His “materialization” is a reverent attitude towards life. “Ethics is, therefore, that I feel compelled to show equal reverence for life, both for my will to live and for any other. This is the basic principle of morality. Good is what serves to preserve and develop life, evil is what destroys life or hinders it ”[2, p.218]. Such ethics endows life itself with the highest absolute value. Regardless of the forms and methods of its manifestation. The practical embodiment of such humanity, therefore, is nothing more than a real help to any life, ridding it of unnecessary suffering, not causing it the slightest harm. Life is not just the highest value in itself, it is sacred. And therefore, a person who multiplies the very possibility of being for everything realizes his own kind of universal responsibility for life. Moreover, A. Schweitzer emphasizes,

that the definition of ethics and humanity as reverence for life is more universal and inclusive, for example, compassion. The principle of compassion is narrower; morality cannot be based on it alone. The question that for classical metaphysics, for R. Descartes, was unambiguously solved - the question of the nature of my thinking, of why exactly I am aware of this world, life itself and treat everything from the point of view of my "I", for A. Schweitzer remains open. The nature of the awareness of will precisely through thinking in me is a mystery. And it should also encourage us to revere life. The ethics of reverence for life is absolute, i.e. uncompromising character. There can be no half-hearted acceptance of another will, just as there cannot be half-acceptance of one's own will. The will to live cannot be realized

In social terms, the principles of reverence for life are manifested in the fact that a person must independently realize his own responsibility to society and other people. If a person is given something more than others, for example, health, property, success, talent, etc., then he is kind to this, i.e. A morally aware person should not take it for granted; he should share these benefits for the sake of another life. He must give his talent, his strength, his energy, his skills to the world, to people. But this must certainly be an exclusively sovereign matter. Nobody can judge another! For every will to live has a value in itself. Humane moral behavior obliges a person to try in every possible way to use his "human capital", to look for the slightest opportunity to help someone. A universal and absolute ethic of reverence for life should not be replaced by a relative ethic of ultimate purposefulness. For example, if something is beneficial to an individual team, can serve its integral development, then this is not necessarily ethical in relation to its individual members or society. generally.

Only the highest ultimate expediency can "justify" this or that action. Such substitutions occur very often and seem morally justified, since they appeal not to individual egoistic goals, but to the interests of the whole. However, the ethical, the humane cannot be reduced and identified with the unselfish. "The sphere of action of ethics extends as far as the sphere of action of humanity, which means that ethics takes into account the interests of the life and happiness of the individual. Where humanity ends, pseudoethics begins. ... All previous ethics have misled us, hiding from us our guilt in cases where we acted for the purpose of self-affirmation or on the basis of transpersonal responsibility. ...

True knowledge consists in comprehending the secret that everything around us is the will to live ... "[2, p.227]. A. Schweitzer sees the essence of culture itself precisely in such humanity, in the sphere of morality (as such). In his opinion, culture as a special human being can in no way be deduced from the evolution of nature. For only man is given to know and be aware of his will to live, to treat everything as the same will. And - to revere her. Only in man, only through our experience, the world opens to itself as the will to live. And this discovery is culture. Culture is fundamentally humane. "Culture is nothing more than the most complete development of the will to live, which is composed of all types of progress of the will to live available to man and mankind, which is in awe of life in all its manifestations in the sphere of human activity and which seeks to improve the spirituality of reverence for life "[2, p.230]. Culture only then becomes a true self-affirmation of a person when it is a merciful human activity reverent for life.

The problem of humanity in such its ethical and socio-anthropological dimensions also became the subject of research in Russian philosophical thought. Almost all the major Russian thinkers of the Christian-oriented direction (I. Ilyin, N. Berdyaev, S. Frank, N. Lossky, E. Trubetskoy, etc.) paid considerable attention to this subject, accumulating in this semantic and conceptual direction their search efforts in all key issues of philosophy, history, law. We will dwell in more detail on the ideas of the famous Russian author of the era of the "Silver Age" and then of the Russian emigration B.P. ...

It should be noted that B.P. Vysheslavitsev, being in the tendency of practical orientation of knowledge characteristic of all Russian philosophy and social thought, emphasizes that the value of philosophizing, theoretical knowledge is generally determined not by the degree and sophistication of abstract constructions, but precisely by their ability to bring real benefits in solving urgent problems of society. "Philosophy should now be not an exposition of theoretical problems that are little accessible to people, but a teacher of life" [3,

p. 56]. In his major works (Ethics of Transformed Eros, Philosophical Poverty of Marxism, Eternal in Russian Philosophy, etc.), he tries to discover the deepest fundamental foundation of human existence, linking it with spiritual reality. In his anthropology, of course, there are traces of the influence of psychoanalysis S. Freud and K. Jung (the concept of sublimation in Freud and the archetype of the self in Jung), theosophy, as well as the discussion that unfolded in the late 19th century in academic and confessional circles about the influence of Indian spiritual culture (especially Hinduism) on the development of Christianity. B.P. Vysheslavtsev builds a hierarchy of the ontological structure of the personality, distinguishing seven levels in it, starting with the lowest sensory (animal) and ending with the highest "spirit" that forms the self of "I". The movement from the lowest to the highest level also reflects the formation of the culture itself, and is interpreted by B.P. Vysheslavtsev as sublimation. In contrast to the classical psychoanalytic concept of sublimation (in Z. Freud), the Russian thinker emphasizes precisely the moral value dimension of ontological spiritualization. as well as the discussion that unfolded at the end of the 19th century in academic and confessional circles about the influence of Indian spiritual culture (especially Hinduism) on the development of Christianity. B.P. Vysheslavtsev builds a hierarchy of the ontological structure of personality, distinguishing seven levels in it, starting with the lowest sensory (animal) and ending with the highest "spirit" that forms the self of "I". The movement from the lowest to the highest level also reflects the formation of the culture itself, and is interpreted by B.P. Vysheslavtsev as sublimation. In contrast to the classical psychoanalytic concept of sublimation (in Z. Freud), the Russian thinker emphasizes precisely the moral value dimension of ontological spiritualization. as well as the discussion that unfolded at the end of the 19th century in academic and confessional circles about the influence of Indian spiritual culture (especially Hinduism) on the development of Christianity. B.P. Vysheslavtsev builds a hierarchy of the ontological structure of the personality, distinguishing seven levels in it, starting with the lowest sensory (animal) and ending with the highest "spirit" that forms the self of "I". The movement from the lowest to the highest level also reflects the formation of the culture itself, and is interpreted by B.P. Vysheslavtsev as sublimation. In contrast to the classical psychoanalytic concept of sublimation (in Z. Freud), the Russian thinker emphasizes precisely the moral value dimension of ontological spiritualization. Vysheslavtsev builds a hierarchy of the ontological structure of the personality, distinguishing seven levels in it, starting with the lowest sensory (animal) and ending with the highest "spirit" that forms the self of "I". The movement from the lowest to the highest level also reflects the formation of the culture itself, and is interpreted by B.P. Vysheslavtsev as sublimation. In contrast to the classical psychoanalytic concept of sublimation (in Z. Freud), the Russian thinker emphasizes precisely the moral value dimension of ontological spiritualization. Vysheslavtsev builds a hierarchy of the ontological structure of the personality, distinguishing seven levels in it, starting with the lowest sensory (animal) and ending with the highest "spirit" that forms the self of "I". The movement from the lowest to the highest level also reflects the formation of the culture itself, and is interpreted by B.P. Vysheslavtsev as sublimation. In contrast to the classical psychoanalytic concept of sublimation (in Z. Freud), the Russian thinker emphasizes precisely the moral value dimension of ontological spiritualization.

Moreover, the levels of personal structure, which were highlighted by Z. Freud or K. Jung, are in this case only moments of a more general one. His idea of humanity in culture is also connected with this. The ontological self of man, his "spirit" B.P. Vysheslavtsev calls "heart". The heart forms the deepest mystery of man, his highest mystical certainty, which cannot be cognized by a reflexive or sensory way. This mystery is higher than consciousness, soul, or even more emotional experience. It is the mysticism of the heart, in his opinion, as an expression of the fundamental existential selfhood of the individual, which underlies true humanity and cultural experience itself. Culture is fundamentally religious. Since the heart is not just an awareness of my own separation from the world, my, so to speak, "egg", not just the center of my will, but it is a part of God himself in me. In this case, B. P. Vysheslavtsev resorts to using the Hindu concept of Atman to emphasize the specifics of the human self. In other words, man is a person by virtue of the divine in him. And because of this, he

“reverently” refers to another person as the same “presence” of God. A humane relationship between people is their mystical connection through God and in God. “A person who really wants to look into his own depth must certainly become a religious person, he must experience a religious feeling, a feeling of reverence, mystical awe in relation to himself, in relation to the bottomlessness of my heart, he must see in himself“ the whole a world full of infinity ... For religion is at the same time the recognition of the Divinity of God and the Divinity of man himself. Religion is the finding of God in himself and himself in God,

Genuine humanity is essentially Christian love for one's neighbor, based on the "intimate" (B. Vysheslavtsev) closeness of man and God. The depth of such closeness is mystical and cannot be somehow objectified. B.P. Vysheslavtsev emphasizes that the foundations of good in society, morality are a derivative of the relationship between two individuals, i.e. two hearts. Moreover, this attitude is significantly different from compassion. The philosopher notes that the concept of compassion is just characteristic of the Hindu spiritual tradition, including Buddhism.

It is quite different in Christianity. We have already given a description of the oriental ideas of humanity in B.P. Vysheslavtseva. Let us only repeat that compassion, in his opinion, closes another existential secret from a person, makes the mystical “I” of the Other inaccessible. The East does not know this highest level of man's ontological ascent (in the hierarchy of B.P. Vysheslavtsev). The seventh highest level not only separates the individual from the collective experience, but posits him in divine connection with all - which, in essence, determines the nature of humanity in culture.

Sublimation, as B.P. Vysheslavtsev, in fact, means a deep connection of an individual person living with emotions, private thoughts and passions, with the eternal and infinite, with the absolute. Sublimation also means such a unity of people at a certain highest level that “removes” the particular contradictions of individual “souls” in a general mystical fusion. “Potentially all souls live in me and act, at least to an infinitely small degree ... In this universal permeability of souls, in their conciliarity (every soul is conciliar, for it is a collection of images and reflections of former and future souls and persons) there is a kind of eternity and eternity of souls ... ”[4, p.819].

B.P. Vysheslavtsev denies the possibility of genuine secular humanity. Concepts such as collective morality, social solidarity, class consciousness (and let's not forget that he, as a representative of the Russian emigration, witnessed the Bolshevik dictatorship in Russia, which asserted class morality and atheistic humanity as the highest and absolute) are only false ephemeral constructions, behind which there is actually evil and heartlessness. The secular version of humanity is a false veil of private interests, which almost always in history has acted as a beautiful slogan for the accomplishment of not at all good deeds. “The greatest crimes were committed for the sake of such humanity, were justified by declamations of love for humanity, rhetoric in the spirit of Rousseau and Robespierre. First of all, we can say that these people do not have a heart, but, consequently, they have lost mystical connection with their neighbors and with God, they have lost, of course, their real “I”, have forgotten about it, do not suspect about its existence ”[4, p. 766]. Without it, “there is no true ethics” [4, p. 767].

As we have already emphasized, the basic intuitions of B.P. Vysheslavtseva are in the general worldview channel of modern times, which characterizes the development of philosophy, Christianity in the conditions of the emergence of an industrial civilization, as well as the devaluation of traditional cultural regulators and constituents of experience.

Summing up, it should be noted that the general intellectual symptoms of the 20th century do not remove the problem of humanity from the agenda at all. Changes in Christianity itself, its traditional image and the corresponding picture of reality led to the postulation of the immutable significance of precisely the ethical humanistic dimension of religious consciousness. A departure from the senses of the transcendent as an ontological self-assertion of man was clearly indicated. The sphere of communication and activity is regarded as the most important and intrinsic dimension of the earthly existence of man. The personality becomes at the center of this Christian quest.

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FORMATION CONDITIONS PROFESSIONAL COMPETENCE

The article examines the model and software-methodological support of the process of forming the professional competence of students of the Automobile and Road Institute on the basis of electronic teaching aids. The main components of this model are highlighted, in which an important place is occupied by the elective course "Electronic teaching aids", developed using modular technology.

The article deals with the model and tutorials for the process of Automobile and Highway Institute students professional competence development on the basis of the electronic aids. The basic components of the model are considered with the main elective, named "Electronic Training Aids" implying modular technology which employs modular rating system of assessment.

Key words: automobile and road institute, model, competence, professional competence, electronic teaching aids.

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By e-learning we mean an educational tool that implements the capabilities of information and communication technologies (ICT) and is focused on achieving the following goals: providing educational information using modern ICT tools; feedback from the user; automation of control processes and organizational management of an educational institution. In the literature, the term "model" is most often interpreted as an image, analogue or description of a process. Domestic scientists name various parameters of the specialist's model, the degree of influence of conditions and factors on its formation [2].

To highlight the structure of professional competence and develop a competence model of a road specialist, we used the methods of repertoire grids (this method consists in determining the competencies that are significant for the success of a specialist from the position of management and employees) and direct attribution (assumes the use of a ready-made set of competencies). For this, we analyzed the functions performed by specialists; identified a list of knowledge, skills, business and personal qualities necessary for successful professional activity. Note that the structure of competence, the list of competencies can be clearly identified in those areas of professional activity that have a reasonable professionogram and psychogram [1].

We have created a model of competencies necessary for the effective professional activity of an automobile and road specialist (general technical, basic general professional, professionally profiled) (Table 1).

Model of competencies of a specialist in the automotive and road profile (functional competencies) Competencies Manifestation of competence Experimentally determines the main characteristics of the equipment and software of electronic teaching aids General technical Use reference and technical documentation in professional activity Diagnostics of equipment and software of electronic teaching aids, analyzes the results performed diagnostics Assesses the performance of equipment and software of electronic teaching aids. Draws up project documentation, generates technological and reporting documentation based on the results of work. Uses modern teaching aids in his work. Optimizes work algorithms Configures special software for electronic teaching aids Professionally profiled Selects a methodology for conducting road services, a methodology for teaching users Analyzes technological and architectural solutions in the field of informatization, works with various types of input data in the subject area Determining the levels of competence, a five-level scheme for assessing the formation of professional competence:

1. pre-professional;
2. initial mastering of skills (professional adaptation);

3. limited formation of skills (professional development);
4. sufficient formation (consolidation);
5. successful mastery of professional actions (skill).

The analysis of scientific, educational and methodological literature allowed us to develop a model for the formation of professional competence of students of a motor road institute on the basis of electronic teaching aids, including an analytical and predictive component, consisting of a social order, goals, principles and tasks of the stage; content-prognostic component, including the tasks of the stage, content and pedagogical technologies; result and extradiagnostic component, including monitoring of the formation of competence, criteria for the effectiveness of the formation of professional competence on the basis of electronic teaching aids. The experiment involves the preparation of students of the Automobile and Road Institute for the use of electronic teaching aids in educational, and then in professional activities in the natural conditions of the educational process of the university. As an experimental discipline, the elective course "Electronic teaching aids" is used, within which a theoretical study of the concept of "electronic teaching aids" takes place, as well as the development of electronic teaching aids that are in demand in the educational and future professional activities of these specialists. This course is held in the 8th semester in the block of disciplines of the student's choice.

The analysis of professional training in the conditions of the university of specialists in the automotive and road profile suggests that the course "Informatics" studied by students in the 3rd semester forms their theoretical base and practical skills in working with computer information technologies. In addition, students acquire skills in working with information technologies, professionally oriented knowledge in this area in the process of studying and special disciplines. The results of the ascertaining experiment confirm these results, since by the time of studying the course of choice we have developed, they have developed motivational-value, knowledge and operational components of professional competence at the adaptive, reproductive and heuristic levels.

We chose the Faculty of Economics of the Dagestan branch of the Moscow State Automobile and Highway Institute (specialty "Finance and Credit") as the basic faculty for the experiment. The objective criteria for selecting the content of the elective course "Electronic teaching aids" were the following: awareness of the social and personal significance of professional informational activity (indicators are interest in theoretical and practical material on the problems of future professional activity, self-esteem, connection of educational material with solving practical problems); setting on professional informational activity and on oneself as a carrier of this activity (indicators: acceptance of the value system of this activity in its various models at the levels of the corresponding value relation; forecasting the prospects for professional information activities; the relation of acquired knowledge to practical experience; selectivity of educational material); motivation of educational and practical activities (indicators: expanding the range of motives for educational and practical activities in external and internal motivation; quality of performance of educational tasks, etc.). emotional well-being.

In addition, we were guided by the general didactic principles of scientific nature, problematichity, visibility, accessibility, consistency and consistency, the unity of theory and practice, information technology and consistency. The elective course program includes the following content modules:

I. The theoretical block is associated with the introduction into the consciousness of the subject of knowledge about the nature and specifics of teaching aids, both traditional and electronic (represented by basic knowledge in the field of electronic teaching aids).

II. The practical block is aimed at mastering electronic teaching aids that are in demand in future professional activities, acquiring by the subject the skills and abilities of using electronic tools in his educational, and then professional activities (represented by skills and abilities in the field of using electronic teaching aids).

Each of the blocks is a set of tasks of a particular nature and varying degrees of complexity, which are solved in the preparation process within the educational process of the

university and in the course of students' independent work. Our course was based on modular learning implemented through learning elements. The learning element consists of a learning goal; equipment, materials and aids for working with this educational element; related learning elements and materials (tutorials, application programs and other learning materials with which this learning element is associated); the content of the educational element, that is, educational material that implements the learning goals; verification of achievements, which guarantees the development of knowledge and skills strictly indicated in the goal and is provided by verification of the achievement of this programmed result. Building a course based on educational elements is convenient because students can build their own educational trajectory, and this, in turn, creates an opportunity for the formation of independence in working with electronic learning tools. In addition, for the formation of active independence, the creative mastery of professional skills and knowledge in the use of electronic teaching aids, the development of thinking abilities, a problematic approach to teaching turned out to be in demand, which found its implementation in the process of students completing multimedia projects.

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Vezirova N.T.

**TO THE QUESTION ABOUT USE
INTERACTIVE LEARNING TOOLS
IN THE FORMATION OF SPATIAL
PERFORMANCE FOR YOUNGER SCHOOL CHILDREN**

This article discusses such teaching tools as an interactive whiteboard and the KOMPAS 3D software environment. The author proposes a system of exercises that allow you to form a spatial representation of younger students using multi-media teaching tools.

In given article there are considered such tutorials, as an interactive board and COMPASS 3D program environment which allows the formation of spatial representations at younger schoolchildren. There is offered task system which realizes spatial representation at younger schoolchildren. An important role can be played by interactive devices of education.

Key words: interactive teaching aids, interactive whiteboard, spatial representation, software environment.

Keywords: using of interactive devices, interactive board, space imagination, program environment.

The most important means of developing a system of spatial representations is visual activity, skills. Mastering the techniques of reading and drawing, the child masters proportions, shapes, sizes, perspective projections, learns to arbitrarily build a known coordinate system of the depicted space and place certain images of objects in certain spatial relationships on the conditional sheet space. Learning to draw, the child overcomes the difficulties associated with the development of visual-spatial coordination and acquires the skill of controlling the movement of his hand [3].

Among the various types of representations, a special place is occupied by images of spatial representations associated with the perception of spatial forms of reality. Work on the development of spatial representations of schoolchildren meets the task of harmonious development of the personality, contributes to the preparation of students for creative activity in various fields of science, technology and production.

In addition, the mastery of spatial representations is a necessary condition and support for the assimilation of educational material, the development of students' cognitive abilities and the formation of their worldview.

Spatial representations are formed in the study of various educational subjects, in the process of various activities, however, the leading role in this process belongs to geometry. The volume of geometric material offered for study in grades 1-4 is so insignificant that it cannot have a serious impact on the development of students' spatial representations. Underestimation of the possibilities of its assimilation also determines unjustifiably low requirements for the selection of the content of the material. Only in grade 4 do the students become familiar with the figures of three dimensions. This reduces the level of teaching geometry, since students are deprived of the opportunity to use objects of the real world in which they live, study and create, to form their correct spatial representations.

While developing a methodology for studying geometric material in primary grades, the methodologists-researchers considered the issues of the formation of spatial representations in students [1,2,3,4]. The main attention in these studies was paid to the formation of two-dimensional spatial representations based on the analysis of the spatial distribution of objects, the assimilation of certain relations and orienting actions in the real environment. When forming spatial representations in younger schoolchildren, we used a special technique. In doing so, we proceeded from the modern provisions of psychological and physiological views on the mechanism of perception of space, the development of spatial representations. To ensure the completeness of diagnostics of the level of development of spatial representations, we proposed several series of tasks, including tasks that require the implementation of various mental spatial transformations: movement in space, overlap,

alignment, turns, etc. At the same time, the manipulation of form and size appeared not as the goal itself, but as a condition for solving the problem.

Particular attention was paid to identifying students' capabilities in creating dynamic spatial images. Modern means of information and communication technologies, in particular, interactive teaching aids, can play an important role in solving such problems.

Many methodological innovations are associated today with the use of interactive forms and teaching methods. Therefore, the introduction of interactive forms of education is one of the most important areas for improving training in a modern school. Interactive learning is interactive learning, during which the teacher and student interact, a special form of organizing cognitive activity [4].

Any teacher is periodically faced with the need to demonstrate visual materials. However, the projector and screen traditionally used for this purpose do not always allow achieving the desired result. Modern interactive technologies will help the teacher to cope with the problem of demonstrating visual materials, which make it possible to create and apply their own innovative developments in the classroom, without disrupting the usual mode of work. The interactive whiteboard [2] will be of great help in this. the teacher has the opportunity to work in the classroom with numerous computer programs, independently create and move objects, use animation, etc. Equally important, the working materials of the lesson can be saved on the computer for further editing and use. Moreover, in conjunction with a computer and a multimedia projector, the interactive whiteboard allows the teacher to write notes in the same way as he does on a regular blackboard, and, if necessary, return to any part of the lesson. The above tasks were solved by us using interactive teaching tools: the KOMPAS - 3D LT system and an interactive whiteboard.

The description of the features of work in this system is maximally simplified, since step-by-step, detailed presentation of the material makes it clear. Rich illustrative material helps to understand the studied material [1]. Using the system, we created dynamic spatial images. Accompanying traditional lessons with presentations complements the teacher's explanation, and the interactive whiteboard allows you to combine these advantages, diversify the frontal form of work and combine it with the individual one within the traditional classroom-lesson system (for example, to assemble a whole figure from different parts of the figure, etc.).

The formation of an interactive learning environment involves the creation of a lesson model, the development of teaching materials, scenarios for their use, the choice of forms and interactive methods, the analysis of the results, which leads to the formation of more accurate spatial representations in younger students.

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Ragimova T.T.

**TERMS OF CREATION AND USE
ELECTRONIC EDUCATIONAL RESOURCES IN THE PROFESSIONAL
TRAINING OF THE FUTURE
TEACHERS OF INFORMATICS**

The author examines the psychological and pedagogical conditions for the creation and use of electronic educational resources in the professional training of future teachers of informatics. A special place in the educational process is occupied by the author's special course "Electronic educational resources".

This article explores the psychological and pedagogical conditions for the creation and use of electronic educational resources in the training of future teachers of science where special place belongs to the author special course "Electronic educational resources".

Key words: psychological and pedagogical conditions, electronic educational resources, future teacher of computer science, special course.

Keywords: psycho-pedagogical conditions, electronic educational resources, a future science teacher, a special course.

In the Concept for the modernization of Russian education, among the most important factors determining the new requirements for educational outcomes are "dynamic economic development, increased competition, reduction in the sphere of unskilled and low-skilled labor, deep structural changes in the employment sector, which determine the need for professional development and retraining of workers, the growth of their professional mobility"[2]. These new requirements cause a change in ideas about the essence of a person's readiness to perform professional functions and social roles. In particular, today, a change in the readiness for professional activity of a teacher is, first of all, the ability to master new pedagogical technologies, a significant increase in the level of independent activity, the ability to design, selection of pedagogical tools; mastering information and communication technologies in their professional field.

In pedagogical science, there are certain theoretical prerequisites for resolving issues related to the preparation of teachers at the university for the use of information and communication technologies (ICT) in professional activities and the definition of goals, content, methodology and methods of teaching computer science and ICT of future teachers; creating conditions for teachers to master information technologies as means of informatization.

Electronic educational resource (EER) is considered by researchers when studying the characteristics and properties of information educational didactic computer environments; within the framework of the information approach, the functions and didactic potential of information educational resources are determined [1]. The works of scientists from the Institute for the Content and Methods of Teaching and Informatization of Education of the Russian Academy of Education describe specific ESM used in secondary and higher education. In the works of A.A. Andreeva, E.S. Polat, A.N. Tikhonov et al., The potential of Internet resources as a special type of ERM for organizing distance learning is revealed [3]. At the same time, the preparation of future teachers of informatics for the creation and use of electronic educational resources has not been the object of a special study until now.

Highlighting the aspect of creating electronic educational resources as a separate area of research is carried out (mainly) at the methodological level. Not all stages of creation of electronic educational resources were in sight, but only their implementation by means of ICT. Currently, there is a need to prepare the future teacher of informatics not only for the use of ICT tools, but also for the readiness to design, develop and create a methodology for the introduction of ESM.

Among the practical prerequisites for solving the problem of preparing future teachers of informatics for the creation of EER should be attributed to the increase in the number of teachers and university professors using electronic resources in their educational activities. As specially conducted polls show, in recent years, the number of electronic educational resources developed by teachers of the Republic of Dagestan has increased. In 2003-2004, when generalizing pedagogical experience, conducting open lessons, master classes, only 13% of teachers showed author's presentations for lessons, in 2005-2006 the share of using author's presentations for lessons increased to 45%, while the main means the MS PowerPoint program was used, 5% of teachers used tests created with the help of editors, electronic educational resources of a controlling type,

Since 2009, there has been a tendency for teachers to independently create electronic educational resources of various types (informational, educational, training, supervising, complex: electronic educational modules and electronic educational and methodological complexes). Thus, there is a need for scientific and methodological support for the activity of a teacher of informatics when creating an EER, but at the same time, the content of these issues is clearly insufficient in the theory and methodology of teaching the disciplines of the information technology cycle, the developed methodological recommendations are of a general nature. The relevance of the study is due to the need to identify the didactic conditions for the preparation of future teachers of informatics for the creation and use of EOR in their professional activities, which will make it possible to implement the requirements of the third generation SES VPO. To prepare for the possibility of self-development or adaptation of previously created ESM, it is necessary to master ICT tools. In our work, by ICT tools, we mean teaching aids operating on the basis of ICT tools, which I.V. Robert defined it as a set of interrelated and interacting (within the framework of the method of their use) elements and / or components of a system that form a certain integrity, unity.

On the basis of modular technology, we have developed a special course "Electronic educational resources", which is studied by future teachers of computer science in the 5th year (10th semester).

We offer the content of this special course.

Module 1. Electronic educational resources as teaching materials of a new generation.

1.1. ESM concept.

1.2. General requirements for ESM.

1.3 Classification of ESM.

Module 2. Methodological aspects of using ESM in the organization of education in a general education school.

2.1. The main directions of the introduction of ESM in the educational process.

2.2. Method of using ESM.

2.3. Some of the difficulties arising from the use of ESM.

Module 3. Development of ESM.

3.1. Development of the ERM structure.

3.2. Means for creating ESM.

3.3. Requirements for the development of ESM.

3.4. Development of a specific EOR for school informatics.

Future teachers of informatics experience special difficulties in studying the course "Theory and Methods of Teaching Informatics". To develop the potential of students and ensure the quality of their methodological training, we have developed an electronic educational and methodological complex (EUMK) "Theory and Methods of Teaching Informatics". This EUMK contains graphic, text, digital, music, video, photo and other information aimed at realizing the goals and objectives of modern pedagogical education. The structure of the EUMK is represented by the following sections: program; theoretical block; practical block; control and diagnostic unit.

The use of EUMC provides an opportunity to shift the emphasis in teaching to the development of each student and to make the transition from simple assimilation of the body

of knowledge to activity, developmental learning, and as a result - the formation of professional competence in the modern information and educational environment.

In our practice, the use of EUMK contributes to the activation of the student's work in the classroom and the successful assimilation of the educational material.

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Fedotova I.B.

**CONTRIBUTION of S.S. GOGOTSKY IN DEVELOPMENT
HISTORICAL AND PEDAGOGICAL SCIENCE**

The article reveals various aspects of S.S. Gogotsky in the history of pedagogy. The author claims that the formulated by S.S. Gogotsky's conclusions contributed to the development of the scientific foundations of the history of pedagogy in the 60s of the XIX century in Russia.

The article expands different aspects of Gogotsky's heritage in the context of the history of pedagogics and education. The author approves that the conclusions formulated by Gogotsky SS and certain regularities of the development of chronologic pedagogical ideas have promoted the research of scientific principles of the history of pedagogics of the sixties XIX century in Russia.

Key words: modernization of education, history of pedagogy, philosophical understanding of pedagogical problems, the idea of continuity, world culture.

Keywords: modernization of education, history of pedagogics, philosophical understanding of pedagogical problems, idea of continuity, global culture.

Modernization of education, increasing its efficiency in the Russian Federation presupposes critical understanding and creative use of the historical experience accumulated by mankind in solving pedagogical problems and predictive goal-setting in accordance with the current situation. Each historical period of education and upbringing includes the achievements of previous eras, is reflected in new concepts, theories, in the practice of upbringing, in the creation of new pedagogical systems. "That is why," the well-known teacher of Russia K.I. Salimova, - the pedagogical wisdom of the Past is an eternal appeal to the Future "[1, p.23].

The value of the history of pedagogy for the modern practice of teaching and upbringing was understood by Russian researchers of the 19th century, who began to pay great attention to the history of foreign pedagogy, schools and the history of education, the development of pedagogical thought in Russia. Significant for the history of pedagogy, according to the modern researcher V.V. Kolpachev, the monographic work of S.S. Gogotsky "On the historical development of education among notable peoples of the ancient world" [2, p.142].

Sylvester Silvestrovich Gogotsky (1813-1889) - a graduate of the Kiev Theological Academy, upon graduation he taught Polish and German languages, philosophy, in the 50s he headed the Department of Pedagogy at the University of St. Vladimir in Kiev. S.S. Gogotsky is the author of a number of major works on philosophy. The "Philosophical Lexicon" contains articles on pedagogical topics: "Education", "Discipline", "The Spirit of Learning", "Pedagogy". The pedagogical value of the "Philosophical Lexicon" is revealed by the modern researcher S.L. Kuzmina [3]. The monograph by S.S. Gogotsky "On the historical development of education among the most remarkable peoples of the ancient world" is really of great interest for historical and pedagogical science. It contains essays characterizing the upbringing and education of the ancient Chinese, Indians, Egyptians, Persians, Greeks, Romans, Israelis.

The purpose of the historical and pedagogical research of S.S. Gogotsky considered the establishment and analysis of the main directions of development of pedagogical thought and practice of upbringing and education in a certain period in close connection with the way of social and family life of the people, their way of life, culture, religiosity. He argued that pedagogical activity, the spiritual life of a teacher, educator are in inseparable unity with the life of an entire people, and therefore "various directions in the history of upbringing depend not only on the degree of mental or theoretical education of the people, but also on the inner makeup of its religious, social and family life, reflected in his real life "[4, p.2]. In substantiating this thought, the teacher proceeded from the fact that education is a

multifactorial process, which is determined by "natural reasons" - the surrounding external geographic, natural environment, the characteristics of the life of a given people in a particular era, the national spirit of the people. However, the decisive factor in the upbringing of the younger generation, its preparation for life, work, he recognized "internal reasons" - those that lead to the creation of a growing person's spiritual world, the development of moral convictions and the formation of a holistic worldview. At the same time, S.S. Gogotsky recognized a factor common to all civilized peoples, which determines the uniform ideals of education and the unity of all mankind - the Christian religion. This gave him reason to assert that there are universal human values in education, as well as common approaches for all peoples to the main issues of upbringing and education: humane goals and objectives, means and methods of teaching and education. That is why research in the field of the history of pedagogy, according to S.S. Gogotsky, should be aimed not only at identifying the specifics of pedagogical views, pedagogical systems of the past, but also at establishing a common feature that is inherent in all peoples in their activities to prepare the younger generations for life.

The upbringing of S.S. Gogotsky considered it as a social phenomenon. It is inherent only in human society and begins where the "first clear signs of social life" are clearly manifested. The educational process is built both in the interests of the individual and society. It is aimed at developing all the forces of man, at eradicating the abuse of will in him. It prepares the growing person for activity and the fulfillment of the rules of the community. However, according to S.S. Gogotsky, the social character of upbringing in the true sense of the word manifests itself from the time when states are created, forms of state life develop. Characterizing the features of education as a social phenomenon, S.S. Gogotsky showed that people are inherent in the desire to improve their nature. This aspiration has a divine origin, it manifests itself as "radiant remnants of the primordial likeness of God" and is aimed at restoring the perfection lost by "fallen mankind". This feature of education must be disclosed in the process of historical and pedagogical research.

For science, it is of interest to study the pedagogical culture of ancient peoples (China, India, Sparta, Athens, etc.), because this culture as an organic part of the general culture of mankind was the source of scientific theories and educational systems that were created throughout the history of the development of civilization. In the works of S.S. Gogotsky, for the first time in Russian historical and pedagogical literature, when illuminating the pedagogical culture of ancient peoples, an attempt was made to establish some regularities of the world pedagogical process.

Analysis of a large amount of factual material, reliable sources allowed S.S. Gogotsky to conclude that upbringing in China was built on the foundation of family relations. The family here was the embryo of the relations that prevailed in the state. Therefore, family education, in fact, represented a specific form of expression of the state and social character of education. The teacher showed that it was in the conditions of family life, under the influence of the authority of the head of the family and "by the attraction of blood sympathy", that a person learned the norms and rules of life not only in the family, but also in society. The leading role in family education belonged to the father.

As adults, the children thanked their father and showed filial devotion to him.

For the history of pedagogy, the information given by the author about the system of elementary schools in ancient China, about the fact that each family was charged with the obligation to have a special place for learning at school, about the existence of public schools in large cities is of interest. However, the goals and methods of teaching S.S. Gogotsky called "motionless". Teaching was reduced to the mechanical memorization of textbooks and the transfer of accepted requirements, to teaching students to strictly adhere to the norms of behavior established in society, and strict adherence to ceremonies. New things were not allowed in the field of thinking and living conditions. In the field of upbringing, the theory of obedience, unconditional obedience, taken to an extreme, prevailed. As a result, the teacher emphasized, the Chinese enlightenment "stopped outside the progressive course of history."

A peculiarity of upbringing in ancient India S.S. Gogotsky considered him a caste character. From birth, a person was confined to one of the castes: brahmins, warriors, farmers,

pariahs. All life activities, including upbringing and education, were built in accordance with the morals and duties of the caste, and also externally reflected in strictly established, unshakable rituals. The caste made the spiritual property of man its own. Education (reading, writing, counting) was seen as a factor in the initiation of art and science. In the organization of schools, in the content of education, there was no system that promoted the education of the masses. As shown by S.S. Gogotsky, the education of the ancient Indians was much deeper and more versatile than the Chinese: "Poetry, philosophy, even astronomy have reached significant development with them; they knew the mechanic, medicine, architecture. These many-sided information as the exclusive property of the Brahmins, aimed at humiliating a person in the person of the lower castes, could not have a beneficial application to the upbringing and education of the people "[4, p.20].

The specifics of the education and upbringing of the ancient Persians S.S. Gogotsky associated with religious views. Education was aimed at fulfilling the interests of the king of the Persians and the people subordinate to him. Each Persian must be able to defend his Tsar with arms in hand, to serve him. Such upbringing of S.S. Gogotsky called it folk. It was carried out in the family. Much attention was paid to physical education. It taught children the simplicity of life and preparation for military service. The teacher highly appreciated moral education in ancient Persian society, since it was not of an abstract nature, it was aimed at developing truthfulness. The pupil had to develop the habit of always telling the truth, to consider a lie the greatest dishonor.

A peculiarity of upbringing in Ancient Greece during the heyday of the slave-owning states of S.S. Gogotsky considered its focus on the formation of the internal and external personal forces of each citizen and on the development in the minds of each of them of an independent striving for the social ideal of perfection in organic connection with the improvement of social life. This orientation of education determined its continuous and effective character and stimulated the development of pedagogical thought. The teacher showed that the Spartans had only military goals in mind, and therefore sought only to ensure that their children were healthy and physically strong; for this purpose, they took various, sometimes far from humane measures, not only after birth, but also before the birth of children. They came from a wrong belief that bodily perfection cannot be compensated for by various other personal virtues that are manifested in public and private life. Thus, the Spartans often insulted human dignity by these measures and belittled the spiritual and moral significance of a person. Education in Sparta was directed towards one goal - the preservation of harmony and strength of public life. Athenian education, in the assessment of S.S. Gogotsky, was directed to a civic versatile education that ensured "a healthy state of mind and body, a constant readiness of the will to do good in combination with external beauty as an expression of internal beauty." For the Athenians, harmony of soul and body was the achievement of human perfection, the ideal and goal of education, in which the public interests and the interests of the human spirit were combined. The Athenians saw the essence of man in the beauty of body and soul. The teacher emphasized the fact that education in Athens was a more private matter than a public one.

Analyzing the content of education in ancient Rome, S.S. Gogotsky came to the conclusion that the younger generation was developing "many good qualities that were only possible in the ancient world with its concepts of man and the various relationships of his life. By gentle caring for the young generation in the early years of his childhood, strict discipline, his own life and examples of typical faces of their history, the Romans supported in him the same energetic spirit with which they distinguished for a long time in the military and civilian arenas. The practical direction of upbringing retained their purity of morals longer than the aesthetic one among the Athenians "[4, p.205]. At the same time, the researcher drew attention to the fact that the new subject of study here was eloquence, which was necessary at that time not only for civilian, but also for military service. In the second century BC. NS. an innovation in the upbringing of the Romans was the teaching of the Greek language to children. The teacher emphasized that knowledge of the Greek language was considered the first sign of a good, fashionable upbringing at that time. And this was the first example in the

history of pedagogy when one people felt the need to learn the language of another people for their education. And the study of the Greek language necessitated teaching grammar, rhetoric and philosophy. The expansion of education among the Romans, as shown by S.S. Gogotsky, did not contribute to the improvement of the moral nature of man, did not improve his inner state. The researcher saw the reason for the failure of moral education in the limitations of the very idea of education. According to the teacher's conviction, only Christianity indicated the universal human path for the development of education and upbringing, affirmed its humanistic orientation. The history of the upbringing of the ancient Israelites S.S. Gogotsky characterizes it as the development of spiritual education, inspired by a great goal that embraced the fate of all mankind: the aspiration of that Divine Person, whose name was promised blessing to all people. The teacher noted that "the education of the ancient Jews is imbued with an exalted religious spirit and everything is aimed at preparing in every Jew a strict obeyer of Jehovah's law and protecting him from the delusions of pagan peoples. Everything else is of secondary importance "[4, p. 243-244]. The father was the mentor and shepherd in the house of the Israelites. He raised his children in the fear of God, in a spirit of unquestioning obedience. The theory of obedience and obedience was at the heart of the education of the children of the Israelites. The teacher drew attention to the fact that the ancient Jews used methods and means of education worthy of a "special note." This is the relationship of parents to children and children to parents. All Eastern peoples, even the educated Athenians, did not show due respect for the mother. Among the Jews, respect for the mother was instilled in children on an equal basis with respect for the father.

A comparative analysis of education in the countries of the ancient world allowed S.S. Gogotsky to establish that it was carried out at a higher level among the Greeks and Romans. A characteristic feature of education among the peoples of these countries, he considered its connection with the interests of society and individuals, the formation in the younger generation of the qualities necessary for fruitful activities for the good of society, the manifestation of efforts in education to achieve the continuity of generations. Due attention was not paid to the improvement of the spirituality of the individual, the development of her readiness "for eternal, heavenly life." S.S. Gogotsky with good reason asserted that the achievements in the development of pedagogical ideas, the positive experience of upbringing were used in relation to "the most limited circle of figures in civil society." Thus, the teacher emphasized the pattern he identified: social upbringing and education among the ancient peoples was not the same for different segments of the population. It was placed primarily at the service of the interests of the ruling circles.

One cannot but agree with the statement of S.S. Gogotsky, that the education of the ancient peoples corresponded to the level of development of civil society at that time. He noted: "Passing through the political life of ancient peoples mentally, we find an inextricable connection between the direction of education and the state of their civil societies. The spirit of society is reflected in the spirit of education. But on the other hand, and the principles that inspire education, contribute or hinder the welfare of society. What was sown on the soil of the younger generation then sprang into life and amounted to the sum of good or bad fruits reaped by society "[4, p. 254-255]. Relevant for modern pedagogy is the formulated by S.S. Gogotsky the provision on the continuity of the relationship between moral education, the state of discipline in society, the state and the level of the people's well-being. Genuine upbringing is possible only in a "well-ordered society" and only under the gracious supervision of one "supreme educator of all mankind," that is, God. In its content and character, upbringing must be Christian. In Russia, it should be aimed at developing love for the holy Church and be built in accordance with laws, cherished traditions and traditions. Everything valuable in the historical experience of the upbringing of the ancient world by S.S. Gogotsky suggested using it in contemporary Russia in order to improve education, schools, education in the spirit of Orthodoxy and the use of folk traditions. S.S. Gogotsky introduced the reader to the pedagogy of the peoples of the ancient world, carrying out mainly an information function. However, formulated by S.S. Gogotsky conclusions and some patterns of development of historical and pedagogical thought,

Since the goal of historical and pedagogical research is not only to establish regularly recurring facts leading ideas in education, but also to identify the prognostic value of the results obtained, it can be argued that S.S. Gogotsky made a successful attempt to show what the "living admonitions" of the history of pedagogy are and how to use them.

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RELIGIOUS EXTREMISM AND INTERETHNIC CONFLICTS IN CENTRAL ASIA

Key words: Religious extremism, ethnic conflict, central Asia

Keywords: *religious extremism, ethnic conflict, in Central Asia*

An analysis of the geopolitical situation in Central Asia over the past 10 years has shown that the strategic interests of such countries as Russia (in the form of a military-industrial, military and demographic presence), the United States, European countries and Turkey (propaganda of the model of a secular, pro-Western oriented democratic Muslim state), Muslim countries (increasing the role of Islam in the life of Central Asian states and the influence of Islamic fundamentalism), China (not indifferent to the events taking place at its borders, and the intensification of the activities of Uyghur separatists in Central Asian countries). Today in Central Asia (CA), the ever-increasing role of Russia, the United States and China is noted. This became possible due to the organization of a bloc of countries in countering international terrorism, in particular, the Shanghai Cooperation Organization (SCO), the creation of the Anti-Terrorist Center (ATC) of the CIS countries in Tashkent and a number of other steps. The issue of religious extremism is quite acute today. The world is scared by such a phenomenon as Islamic extremism, which is making itself felt in the North Caucasus, the Middle East, it is actually present in the Central Asian region (CAR).

Unfortunately, we must admit that extremist Islamic radicals are emerging in our country too. The reasons for this are well known: the collapse of the Soviet Union, the opening of borders, flows of refugees, drug trafficking, etc. The development of Islam in Kazakhstan and the Central Asian republics is a historically natural phenomenon. It is quite natural that historical ties began to be restored. But, unfortunately, along with peaceful businessmen, politicians, cultural and religious figures, a stream of extremist religious emissaries poured in.

Students of the Central Asian republics began to study in the countries of the Middle East: in Saudi Arabia, Iran, Turkey, Egypt, etc. People return to faith, and a believer will never commit evil. But Islam in these countries is not homogeneous. And the youth of the republics began to fall into the networks of extremist Islamic sects and movements. At the same time, "the Turks, which include Kazakhs, Uzbeks, Kyrgyz and Turkmens, have not been orthodox Muslims from time immemorial" [1]. The believing Muslim population of Central Asia from among the Turks and Tajiks is mainly adherents of the Sunni Islam of the Hanafi madhhab.

In particular, in the Republic of Uzbekistan (RU), the religious factor has its own characteristics and is characterized by a strong influence of Islam. Uzbek society is divided into two camps in relation to Islam: radicals who adhere to extreme views and sympathize with extremist Islamic groups, and moderate, who are also Muslims, but support the principles of a secular state. It is rather difficult to find out their ratio, because the fight against Islamic extremism is going on throughout the republic and the population does not always express their sympathies and antipathies.

The Republic of Tajikistan (RT) is a whole tangle of ethnic and religious problems. In religious terms, the influence of Islam is traditionally strong in Tajikistan. With the collapse of the USSR and the opening of borders, the establishment of ties with Afghanistan and Iran, the positions of radical Islamist groups were significantly strengthened. In relation to Tajikistan, we must not forget the consequences of the civil war, which left a legacy of bitterness of loss, a feeling of anger and suspicion.

In addition, Tajikistan is a major transit point for the transportation of drugs from Afghanistan to the CIS countries and further to Europe. Despite the relative stability in Tajikistan, based on a compromise between the supporters of E. Rakhmon and former militants of the United Tajik Opposition (UTO), the tendencies for illegal interaction of the

supporters of the Islamic Movement of Uzbekistan (IMU, now called the Islamic Party of Turkestan) with the Tajik opposition of the Islamist direction continue to persist.

Repeated high-level meetings have been held, agreements have been signed, meanwhile, relations between Dushanbe and Tashkent remain difficult. The main factors contributing to the tension continue to be “mutual reproaches on the infringement of the rights of ethnic diasporas living in the republics, trade, economic and water problems, border disputes, as well as the growing threat of the spread of religious extremism” [2].

Taking into account the purposeful nature of the activities of the armed Uzbek opposition, as well as the further deterioration of the socio-economic situation in the region, the solution of the problem of countering the threats of extremism emanating from the IMU and the radical Islamic party Hizb-ut-Tahrir, from the side of a single state more difficult.

In the absence of a tough resistance to the further spread of the influence of the IMU and other extremist currents in the region, their agitation and propaganda activities may lead to the intensification of internal opposition in each of the Central Asian republics. In particular, to the next destabilization of the situation in Tajikistan, the growth of separatist sentiments in the ethnically heterogeneous regions of Tajikistan, Uzbekistan and the southern regions of Kazakhstan with the emergence of local centers of interethnic tension in them.

In the Kyrgyz Republic (KR) “ethnically, there are regional problems” [3]. The tragic interethnic conflict that took place in June 2010 (between ethnic Uzbeks and the titular Kyrgyz) was the result of internal political chaos and with the connivance of the authorities in interethnic politics. In Kyrgyzstan, the ethnic composition is very complex.

This is a large Uzbek diaspora in the south, the Russian-speaking population is predominantly in the north, the Dungans, Kazakhs and others rather compactly live. Religious relations in Kyrgyzstan are moderate. This is Orthodox Christianity and Islam.

Radical Muslims can count on success only in the south of the republic. The activities of "Hizb-ut-Tahrir" in the Osh and Jalal-Abad regions are acquiring more and more large-scale forms. It got to the point that the supporters of this party openly and compactly live in one of the residential areas of Osh and nearby cities. Their active propaganda is increasingly spreading to other southern regions of the republic. The party works according to the network marketing scheme and focuses on the constituent part of the southern region of the republic of traditionally believing Muslims and the poorest strata of the population.

The ubiquitous Hizb ut-Tahrir leaflets (in the entrances of residential buildings, in markets, in various educational institutions and other public places) have a clear social program, an analysis of the situation in the country, and also contain convincing arguments about Muslims joining the ideas of creating a fair the state - the Islamic Caliphate by overthrowing the current "corrupt" government not only in Kyrgyzstan, but in other countries of Central Asia.

The authorities are powerless to fight this phenomenon, which is hindered by the imperfection of the criminal code and other legislative acts in Kyrgyzstan, as well as in Kazakhstan (unlike Uzbekistan). It turns out that it is easier for the state to deal with armed groups (in particular, the IMU) than with ideological extremist organizations that have a long-term program of "brain gain". I believe that the authorities of Kyrgyzstan and Kazakhstan are afraid of criticism of international human rights and other organizations in the field of human rights violations in the event that harsh methods are carried out in the republic against religious extremists of a pseudo-Islamic orientation, which contributes to the further spread of alien Islamist ideas.

The problems of combating international terrorism and extremism are prompting the Central Asian countries to unite their efforts to counter these threats. However, despite the declared consolidation in countering terrorism and religious extremism at the regional level, Uzbekistan, Kazakhstan, Kyrgyzstan and Tajikistan, pursuing purely their own interests, often indirectly encourage destructive manifestations in neighboring states. In addition, there is a steady tendency for them to suppress internal opposition under the pretext of fighting international terrorism. At present, the situation in Central Asia is far from stable. It was possible to eliminate the hotbeds of international terrorism and religious extremism - the

Taliban and Al-Qaeda regime in Afghanistan. But it will take a long time to talk about a sustainable world here.

In the conflict-prone region of Central Asia, religious and ethnic factors are among the most important in the socio-political life of states, a problem of both internal and external security of the Central Asian countries. This region, which has long been distinguished by the interpenetration of various civilizational systems and lifestyle models, is characterized by a multi-ethnic, multi-confessional composition of the population and ethnic heterogeneity. The main places of localization of past and existing (including in a latent form) interethnic contradictions in the CAR are:

- border areas between: RU and KR (Jalal-Abad, Osh oblasts and Fergana Valley oblasts), RU and RT (Khujand and adjacent territories, Surkhandarya oblast, Samarkand), RU and Turkmenistan (southeastern territories of Turkmenistan - Chardzhou oblast , inhabited mainly by Uzbeks; Khorezm, Bukhara regions of Uzbekistan, where about 120 thousand Turkmens live, as well as Karakalpakstan), KR and RT (Batken and Osh regions of the KR);
- enclaves: Sokh, Varukh, Shakhimardan, etc .;
- partially border areas between RU and RK (Bostandyk district of Tashkent region; SKO RK).

The following fact is noteworthy. Most of the region's conflicts in one way or another are focused on the territory of the Fergana Valley or are directly related to it as a fertile oasis, the territory of which served as a kind of bone of contention between the ethnic groups inhabiting it.

It was in this region that interethnic contradictions manifested themselves with all their acuteness. One of the key factors and interests in ethnic conflicts in the region is the struggle for the redistribution of resources (territorial, water, others) between different ethnic groups. Thus, this was the reason for the conflicts between Tajiks and Meskhetian Turks in 1989 in Tajikistan, Uzbeks and Kyrgyz in Osh oblast in 1990, Tajiks in Isfara district of Tajikistan and Kyrgyz in Batken district of Kyrgyzstan in 1989-1990.

With democratization and the involvement of the masses in political life, a characteristic feature of the ethnopolitical situation in the countries of the region has become the rapid transformation of latent conflicts into open ones. Contrary to all expectations, the achievement of independence did not immediately solve many social and political problems; the issue of the distribution of resources between individual ethnic groups and regions came to the fore. The rates of economic growth of the countries turned out to be insufficiently high in order to solve these problems in a historically short period of time and thereby eliminate the socio-economic prerequisites for interethnic conflicts.

It is obvious that the multiplicity of factors causing the conflict determines the multiplicity of options for response. For the convenience of analysis, these actions should be classified by levels (international, regional, local), spheres (political, economic, socio-cultural), time frames (short-term, medium-term, long-term).

The problems associated with the relationship of local communities seem to be even more urgent, since the state, nature and specificity of these relations are in many ways capable of influencing not only the internal political situation in the country, but also regional security, as well as affect the economic development of the state and the region as a whole.

Let's consider the main sources of conflicts between Uzbekistan, Kyrgyzstan and Tajikistan.

- A complex of problems that impede the implementation of full-fledged trade, family and family relations between the local communities of the republics. Thus, the activities of customs services and law enforcement agencies of states, the uncertainty of the visa regime and the regime of access and use by local communities of hospitals, educational institutions, historical monuments and other border area facilities greatly complicate cross-border communication in the region.

- Unresolved problems of access, distribution and ecology of natural resources. Thus, the problem of water (access, distribution and pollution), the problem of pastures (access,

opportunities for use), as well as the problem of land (distribution and demarcation of borders) have become an integral part of the life of local communities over the past decade;

- Problems associated with the legal insecurity of ethnic minorities living in compact settlements in border regions. The legal illiteracy of ethnic minorities forms a layer of absolutely uncontrolled and lumpenized residents who, under certain circumstances, are able to see the root of their problems in the inequality of ethnic groups, thereby contributing to interethnic tensions or adhering to radical religious movements.

The main sources of conflict situations and their deep causes are the difficulties of socio-economic development and imperfection of political systems, which for a long time will cause, in particular, Kyrgyzstan and Uzbekistan, diverging views on national, regional and international security.

The main internal and external threats to stability, peace and security in Central Asia are still the following.

- Difficulties in the operation of the once common communications (railway, land and air lines, radiotelephone communications, oil and gas pipelines, etc.). There are frequent cases of suspension of the movement of trains and cars, closure of corridors for flights of air transport, etc.

- Lack of regulation of interstate use of water bodies, water resources and water facilities.

- The process of territorial delimitation between the Central Asian countries is proceeding with great difficulties. The reason is that until recently the existing interstate borders were quite arbitrary and were largely of a formal administrative nature, which, naturally, did not always adequately reflect the historical past of the peoples living in the region.

- The risk of interethnic conflicts.

- The presence of unresolved socio-economic problems: low standard of living, poverty, unemployment, demographic growth (overpopulation of the Fergana Valley), corruption, regionalism, etc. As an analyst from the American newspaper Baltimore Sun testifies, if a social explosion occurs in one of the states in the region, it "can provoke similar processes throughout Central Asia. If events in Central Asia get out of control, two large neighboring countries - Russia and China may well be drawn into the conflict "[2001. Oct.].

- Illegal migration associated with instability in Afghanistan and the upcoming withdrawal of NATO coalition troops in 2014, as well as the difficult socio-economic situation of the Central Asian states, where the migration of citizens of the republics themselves also remains unregulated.

- Manifestation of a tendency towards hegemony and great-power chauvinism on the part of individual leaders of the states of the region (meaning RU).

- Clash of geopolitical and strategic interests of "third countries" in Central Asia. As you know, the region is the focus of interests of the great powers (Russia, China and the United States), regional powers (Iran, Turkey), the Islamic world, as well as international transnational corporations associated with the oil business, religious movements and drug trafficking. There is a steady involvement of the United States, China, Turkey, Iran, Japan, and Western Europe in the intraregional affairs of Central Asia on a wide range of problems: from economic to military-political. The concern and anxiety of a number of interested states, primarily Russia, China and Iran, has sharply increased with the conduct of the anti-terrorist operation in Afghanistan and the deployment of the military contingent of the United States and its allies in the CAR.

- The spread of international terrorism, religious extremism, illegal drug and arms trafficking. In Afghanistan, the threat from the Taliban and Al-Qaeda remains, which negatively affects the security and stability of not only Afghanistan itself, but also its neighbors, primarily the Central Asian states. Another challenge is the spread of religious extremism in the region. Hizb-ut-Tahrir cells, despite the fierce struggle of the official authorities, are being found in all Central Asian states.

First, it is necessary to closely coordinate actions by joint and concerted efforts of the states of the region within the framework of existing regional structures, such as the CSTO, the CIS, the SCO Regional ATC, EurAsEC, etc. At the same time, the narrow geopolitical interests of the Central Asian republics should not prevail over the true national interests and concern for the security of the region as a whole. The interdependence of the states of the region in all spheres determines the priority of regional aspects of their external policies, the need for qualitative changes in approaches to regional integration. It becomes obvious that individually each country is not capable of solving its problems. The most reliable way is to search for compromises in the foreign policy strategies of the Central Asian countries and join efforts.

Secondly, ensuring peace, stability and security in Central Asia is impossible without the active and direct participation of the world community, interested states, without the support of the UN, OSCE and other international organizations.

Thirdly, the task of eliminating existing threats and preventing new challenges insistently requires the states of the region to make serious adjustments to their domestic and foreign policies and to abandon the use of force and non-democratic methods of solving problems.

In order to prevent the growth of radical Islam and interethnic conflicts against the background of a difficult socio-economic and internal political situation in Uzbekistan, Kyrgyzstan and Tajikistan, it is necessary to develop and strengthen democratic institutions in order to form a civil society. Achieving economic growth and solving social problems will allow people to get out of poverty, which will leave no chance for destructive elements to use conflict situations for their own selfish purposes.

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**REPRODUCTION OF HUMAN CAPITAL IN THE CONTEXT OF
AMORTIZATION OF INTANGIBLE ASSETS OF THE ENTERPRISE**

The paper investigates the mechanism of reimbursement of costs to the owner of human capital through depreciation deductions. The author believes that the composition of costs should include not wages, but the cost of labor, which was quantitatively determined by the time the contract was concluded between the capitalist and the owner of human capital.

For the purpose of maintenance to the proprietor of the human capital of social and economic guarantees of the expanded reproduction in work the hypothesis of compensation of expenses to the proprietor of the human capital by means of the amortization mechanism is investigated. The salary as a source of reproduction of the human capital is internally inconsistent. We consider that the structure of costs should join not a salary, but a cost of labor which was known by the time of the contract conclusion between the capitalist and the proprietor of the human capital.

Key words: wages, source of reproduction, expanded reproduction, depreciation.

Keywords: salary, the reproduction source, the expanded reproduction, amortization, the human capital.

In a market economy, there is an order according to which the simple reproduction of fixed capital (in terms of tools) is carried out at the expense of the depreciation fund. This fund, from the point of view of theory, is formed as a result of the transfer of the cost of fixed capital to the finished product. In the opinion of practitioners, this process is nothing more than the fact of accounting for depreciation deductions, that is, an accounting entry on the corresponding accounts. The rates of depreciation deductions are approved by law by the government and tend to increase. The formed amortization fund has a target character and can only be spent on overhaul of the elements of fixed capital and on their replacement at the end of their service life.

Thus, the owner of the means of production has a guaranteed source of simple reproduction of the objects of his property, used for the production of goods and services. And this guarantee is given by society and at the expense of society. As for the expanded reproduction of fixed capital, this problem is solved by using part of the profit and other internal sources, as well as by attracting credit resources.

K. Marx calls the owner of labor power and the owner of the means of production equal commodity owners and legally equal persons. But the owner of the labor force does not have such guarantees. His ability to work is reproduced only from one source - that part of the added value that he receives from the owner of the means of production in the form of wages. This source is guaranteed by society only in part (in the amount of the minimum wage, which cannot even ensure its simple reproduction, in the broad sense of this problem). Two approaches to the reproduction of property objects of the capitalist and the employee are reflected in the socio-economic categories "equality" and "inequality-rule". These categories are widely used in the social sciences (and especially) in economics. Economic equality and economic inequality are categories that, in our opinion, express different economic conditions and relations. To clarify their content, let us turn to the semantics of these words. So, in the Explanatory Dictionary of the Living Great Russian Language V.I. Dahl. indicates: "equality, state, property of equal; similarity, complete similarity in quantity, or size, or quality" [2, p.6]. As you can see, equality has both quantitative and qualitative definiteness. In the context of our research, we are interested in the qualitative definition of the category "equality". In our opinion,

Economic equality can be viewed from both subjective and objective points of view. On the subjective side, economic equality is the right to an individual choice of the type of activity, in other words, the implementation of this right based on personal preferences. For example, the participation of an individual in social production is carried out in accordance

with the Constitution of the Russian Federation, which states that "Everyone has the right to freely dispose of his ability to work, choose his type of activity and profession" [5, p. 12].

Economic equality is reduced to the simple fact that people are by nature equal to each other, since she laid in them a program for the reproduction of needs, in other words, their systematic satisfaction. Economic inequality occurs when formal rules provide for the satisfaction of one and the same need for some - through one mechanism, and for others - another. In the language of mathematical logic, equality can be expressed as a relation, when everything that belongs to one of the objects (factors of production) is fully related to the other [6, p.440], if their nature allows.

The equality relation is characterized by the following axioms. The first is reflexivity, which means: "For all x , x is equal to x ." If for all elements of the means of labor the same method of compensating for their depreciation (depreciation) is used, then there is equality between them. The second is symmetry, which means: "For all x and for all y , if x is equal to y , then y is equal to x ." In other words, if the same cost recovery method is used for all owners of these instruments of labor and owners of a given quality of labor, then, according to this principle, there is equality from the point of view of any of them. The third is transitivity, its content is as follows: "For all x , for all y and for all z , if x is equal to y and y is equal to z , then x is equal to z ."

This axiom in the aspect of our research reads like this: for all owners of tools, intangible assets and labor, if the owners of the tools use the amortization method of reimbursing the costs of their property, as well as the owners of intangible assets, and the latter as owners of labor, then owners of tools of labor in terms of cost recovery are on an equal footing with owners of labor.

In a modern market economy, economic equality in its qualitative definition is absent. Thus, we are dealing with its opposite - inequality. Inequality in the aspect of reimbursement of costs by the owner of factors of production as a result of their production use is always a different degree of risky activity. The owner of the means of production in the process of using them does not take any effort to preserve their value, and, consequently, their simple reproduction.

The conditions for the reproduction of labor power for its owner are different. For these purposes, he must: a) sell his labor power and b) directly participate in the production process, since without his participation, the use of labor power for known reasons is impossible. The remuneration for his participation in social production is income in the form of wages, on the basis of which the fund of subsistence is formed, which is, in essence, the source of not only simple, but also extended reproduction of labor. The capitalist's profit and the wages of the owner of the labor force have as their source the same income - added value, but according to the degree of risk of obtaining the most risky income is wages.

The risks of receiving a wage sufficient for expanded reproduction of the labor force are associated with many circumstances. First, this is the prevailing point of view on wages as a cost item. This view stems from the fact that the capitalist, according to J.-B. Say, this is "a person who takes at his own expense and risk and in his favor to produce any product" [14, p.202]. He bears certain costs, the main item of which is wages. Moreover, in certain situations, the state itself pursues a policy of restraining incomes, moreover, only in relation to wages. Secondly, it is the determination of the level of wages based on subjective approaches, or rather, on the basis of the subjective law of marginal productivity. Thus, in the modern economy, we have two mechanisms for reimbursing the owners of factors. Consequently, there is a contradiction arising from economic inequality: the contradiction between wages as a cost item from the point of view of the capitalist, and wages as part of the national income, from the point of view of society. The resolution of this contradiction is possible only on condition that the element of costs is not wages, but the cost of labor.

In the economic literature, there are no special studies devoted to the genesis of depreciation. Some authors argue that the emergence of depreciation as a process and as an economic category is due to rent. "It can be considered an established fact," writes A. Orlov,

“that historically depreciation arose from rent. This idea is indirectly confirmed in the very term "amortization", the original meaning of which meant "debt repayment" [10, p.95].

On the basis of the openly dual nature of labor, Karl Marx came to the conclusion that the hired worker, with his concrete labor, transfers the value of fixed capital to the newly created goods. In this regard, he writes: “... in its abstract general property, like the expenditure of human labor, the work of the spinner adds a new value to the value of cotton and spindles, and in its specific, special, useful property, like the spinning process, it transfers the value to the product of these means of production and thus preserves their value in the product. Hence the duality of the result of labor performed at the same time” [8, p.211-212]. This is the theoretical explanation of those practical actions that are carried out today in practice with the cost of fixed capital. In other words, with the appearance of its value in the value of the goods and, naturally,

Representatives of neoclassical theory investigate only the practical side of solving this problem, since, as is known, they are not engaged in clarifying the essence of economic phenomena. We believe that simple reproduction of human capital should also be carried out on the basis of its depreciation. In this regard, it is necessary to consider the question: does the nature of human capital allow for its physical and moral deterioration? The modern economic literature gives a positive answer to this question. At the same time, there are still no special, comprehensive studies in which this problem was solved not only theoretically, but also practically. We only wish to consider it in terms of production and try to formulate the theoretical and methodological foundations of its solution. When solving the problem of reimbursing the physical and moral depreciation of human capital through the depreciation mechanism, it is necessary, in our opinion, to proceed from the methodological principle of distinguishing between the value of human capital and wages. It is necessary to clearly define what value will be amortized - the cost of labor or wages. In the literature, the point of view is expressed that the cost basis for the amortization of human capital should be wages. For example, K. Markarian believes that in wages it is necessary to allocate a share corresponding to the amortization of human capital and its profits [7, p. 35]. It is necessary to clearly define what value will be amortized - the cost of labor or wages. In the literature, the point of view is expressed that the cost basis for the amortization of human capital should be wages. For example, K. Markarian believes that it is necessary to allocate a share in wages that corresponds to the amortization of human capital and its profits [7, p. 35]. It is necessary to clearly define what value will be amortized - the cost of labor or wages. In the literature, the point of view is expressed that the cost basis for the amortization of human capital should be wages. For example, K. Markarian believes that it is necessary to allocate a share in wages that corresponds to the amortization of human capital and its profits [7, p. 35].

In our opinion, the cost of human capital is subject to amortization for many reasons. First, wages are a part of added value, national income; they cannot be a cost item, like profit. Second, wages are more flexible, since they deviate from value under the influence of a system of factors (focused on supply and demand) that differ from those that determine the value of human capital. Thirdly, in neoclassical theory, no attempts are made to reduce the value of human capital to wages, since the latter is only a part of the income (albeit overwhelming) received by the owner of human capital.

The problem can be viewed in terms of both the Marxist and the neoclassical field. As you know, K. Marx proceeded from the fact that the cost of labor power at the time of the transaction between the capitalist and the employee has already been determined. The cost of labor in the Marxist concept is determined, as is known, by the fund of subsistence necessary for the reproduction of the worker himself and his family. In turn, this fund is formed under the influence of a huge number of factors, the most significant of which are the following: health, education, the need to create a family, national traditions and others. Expressed in monetary form, this fund appears on the surface of phenomena in the form of the price of labor power, that is, wages, which can deviate from its objective basis in one direction or another, depending on the ratio of supply and demand.

“If supply and demand cover each other,” writes K. Marx, “then, other things being equal, the price fluctuation stops. But then the supply and demand cease to explain, whatever” [8, p.548]. In this case, given the equality of supply and demand, the price of labor is its price, determined regardless of the ratio of supply and demand. It, in our opinion, is determined by the price of the fund of living means. This is an objective value, and, therefore, “This average value, of course, should be determined differently than the mutually compensating deviations from it are determined” [8, p.548]. This value is nothing more than the price of labor power, which dominates and regulates the spontaneous market prices. For a practical solution to the problem of amortization of human capital, it is necessary to determine its value on an objective basis. We believe,

Currently, the problem of measuring human capital has taken a worthy place in socio-economic research. However, all the models used for solving this important problem do not give significant results. This is due to the fact that the used models for measuring human capital did not reveal a significant correlation of its growth either in time or in the cross-country context. In our opinion, this is due to the fact that all the models used are developed based on the need to determine the amount of human capital. The quantitative approach is dictated by the recognition of human capital as part of the artificially created and reproduced national wealth.

Today, three approaches to measuring human capital are best known. The first is based on the calculation by summing up the costs incurred in the past aimed at its formation. Investment in a person can be measured both in kind and in value. The most important disadvantage of this method is the impossibility of accounting for implicit and indirect costs, and on the other hand, the relationship between the costs incurred and the results obtained, which cannot be quantified (in many cases). The second approach focuses on measuring human capital by assessing the return, the benefit received today, but related to the human capital created in the past. However, it is known that benefits are both monetary and non-monetary. The latter are very difficult to take into account when measuring human capital. For example, a graduate of a prestigious university who graduated with honors has a large stock of human capital. One of the cases of its non-monetary benefits is the reduction in the risk of unemployment. This method, as a rule, is based on accounting for monetary returns, and, therefore, reduces the amount of accumulated human capital.

The third approach is based on a direct assessment of those properties of the population that can be attributed to human capital. However, it has not found wide application for reasons associated with technical and methodological difficulties, in particular, associated with the allocation and justification of the number of properties of the population to be taken into account; development of a methodology for their assessment, bringing diverse indicators to a common denominator.

The fourth approach is to measure human capital using indices. The results obtained based on the above approaches are characterized by huge discrepancies. I. Soboleva believes "... that the sources of the discrepancy between the results lie at the level of the theoretical concept ..." [12, p.55]. All approaches, in her opinion, "... are initially aimed at measuring the mismatched subsystems of human abilities and properties. With a direct assessment, the object of measurement becomes the entire potential of a person, regardless of its origin and relevance. Measurement by the amount of investment is aimed at a reproducible subsystem of abilities and properties created under the influence of special efforts. The recoil measurement encompasses part of what is created artificially, and part of what is genetically inherent is given by nature.

Agreeing with the point of view of S. Soboleva about the insufficient conceptual security of the approaches and methods used for measuring human capital, it should be noted that all approaches compare the costs and benefits, the costs incurred for the formation of human capital with the utility obtained in the form of monetary and non-monetary income. Since utility is an objective value determined by the consumer, and as for human capital, it is its buyer, that is, the owner of the enterprise, then the assessment of the value of human

capital is carried out at this level with the same errors as utility, since until now Since then, neoclassical theory has not offered a satisfactory method for measuring it.

In our opinion, the problem of measuring human capital can be successfully solved only within the framework of projects at the national level. At the same time, approaches, methods and programs for solving this problem require development under the auspices of the state by specialized institutes of the Russian Academy of Sciences. The labor theory of value will become the methodological core of the concept of measuring human capital. The regulation of practical processes should, in our opinion, be carried out on the basis of the use of the law of value. The operation of this law indicates not only the objective foundations of economic exchange - labor costs, that is, socially necessary working time, but also the mechanism for quantifying them - through the interaction of supply and demand [9, p.472]. Thus, the law of value regulates processes as spheres of production,

The solution to the problem of reproduction and measurement of human capital should, in our opinion, be carried out on the following legal and socio-economic grounds, which require their reconstruction.

The first and most important basis is the recognition by law of the employee's ownership of his human capital. Today this has not been done, probably for the reason that the worker's ability to work cannot be separated from the personality of their bearer.

The second foundation is the unification of National Projects directly related to the formation and development of human capital. This decision will underline the desire of the state to implement a systematic approach to the formation, development and use of human capital. The new nationwide systemic National Project should be called "Human Capital: Its Reproduction and Measurement".

The third basis is the provision of the right to work with constitutional guarantees. To do this, it is necessary to change the wording of article 37, clause 1.

Of the Constitution of the Russian Federation. Instead of the norm "Labor is free" give - "The right to work is guaranteed." Today, the right to life is constitutionally guaranteed. Economically, this guarantee is secured by the right to work. Therefore, the right to work must also be guaranteed constitutionally.

The fourth reason is the change in the status of an employee as a "third-party organization" supplying labor to a producing enterprise to the status of an "internal owner". Today it is an objective necessity.

The fifth basis is the legislative provision of reimbursement of costs to the owner of human capital through the amortization mechanism. This will allow, firstly, to avoid confusion in the formation of the itemized composition of production costs and production costs. Today, the fact that wages is an element of added value, like profit, is not disputed. When buying labor, the contract does not fix wages, but the value of labor, which, as we have already shown, already existed at that moment, and the added value from which wages will be paid has not yet been created. Therefore, the cost of production should include the cost of labor, and wages will act as a profit on human capital. Secondly, the owner of human capital, as well as the owner of the means of production, will receive a guaranteed source of simple reproduction of human capital. As for wages, in our opinion, it will be several times less, however, in any case, it will be a source of expanded reproduction of human capital. Studies of wages as a source of human capital reproduction have shown its internal inconsistency (in terms of its purpose). As a result of our research, we came to the conclusion that the owner of human capital receives a guaranteed source of his simple reproduction, wages will provide an expanded reproduction of human capital, and its size will reflect the real contribution of its recipient to the production of added value. will receive a guaranteed source of simple reproduction of human capital. As for wages, in our opinion, it will be several times less, however, in any case, it will be a source of expanded reproduction of human capital. Studies of wages as a source of human capital reproduction have shown its internal inconsistency (in terms of its purpose). As a result of our research, we came to the conclusion that the owner of human capital receives a guaranteed source of his simple reproduction, wages will provide an expanded reproduction of human capital, and its size will reflect the real contribution of its

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Przhedetskaya N.V.

MARKETING IN THE EDUCATIONAL MARKET OF SERVICES IN THE CONDITIONS OF FORMATION

The article examines the role of a marketer in collecting, processing and analyzing information on the educational services market, shows the mechanism for developing the goal of marketing management of the development of economic agents in the educational services market. The author proposes the formation of a marketing strategy for universities and gives definitions to their "products".

The role of the marketer during the collecting, processing and analyzing information at the market of the educational services is considered in the article. There is shown the make-mechanism of the goal of the marketing management of the economic agents 'development in the educational services' market. Furthermore the organization of the marketing strategy of the universities is suggested and its "products" are defined.

Key words: marketing research, educational service, implementation of the innovative potential of the university.

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Taking into account the intellectualization of managerial work, one of the dominant foundations of managerial decisions is information, understood as a set of information about changes occurring in the system, which reduces the degree of uncertainty of knowledge about a specific object. Let's define the list of tasks of the exploratory research: to formulate the problem or to correct it; identify alternative courses of action; develop hypotheses; highlight key variables and relationships for further study; justify the development of one or another version of the approach to solving the problem; set priorities for further research. At this stage, the marketer has a very vague idea of what kind of information he needs, and the research process itself is flexible and unstructured, for example, it may consist of face-to-face interviews with industry experts. The sample is small and not representative; primary data are of high quality. Given these characteristics of the research process, its results should be considered as preliminary or as a starting point for further study. In accordance with further search or final tasks.

Good marketing research in education management is based on small samples, and it can be used to determine what feelings and feelings guide buyers. However, leading marketers are expensive. In addition, the interviewer can influence the results of the survey. The main methods of qualitative research are focus groups, in-depth interviews, and testing. They allow you to understand how a product category is perceived, to learn the experience of customers from communicating with goods / brands, to explore emotions and deep motives of people. In the process of management, practically significant goals of the company are manifested taking into account the specific interests of clients, authorities, professional associations, and interested organizations.

The study of the interests of counterparties and stakeholders is becoming an important stage in modeling marketing research based on the determination of the information field of economic agents of the educational services market, primarily training organizations. Using all of the above methods, the goals of marketing management of the development of economic agents of the educational services market and the ways of its implementation are worked out:

1. study of the specific state of the properties inherent in training organizations as management companies of the educational services market;
2. determination of the economic interest of training organizations;
3. study of the specific state of the properties of real and potential consumers of the services of training organizations;

4. determination of the economic interests of specific groups of real and potential consumers of the services of training organizations;

5. determination of the mechanism for combining the interests of training organizations and selected specific groups of consumers;

6. determination of the goal of managing the activities of training organizations;

7. determination of ways to achieve the goal of marketing management of the development of training organizations based on the risk management system. Information support of marketing research based on the definition of the information field consists of various kinds and types of information: statistical, economic, commercial, financial, etc. This information includes awareness of the likelihood of a particular insured event, insured event, availability and amount of demand for goods, capital, financial stability and solvency of their customers, partners, competitors, prices, rates and tariffs (including for the services of insurers, information on insurance conditions, dividends and interest, etc.) [1] ...

In the network economy, there is a tendency towards dialectical identity of the object and subjective structures of the educational services market. This system is modeled in the form of a hierarchy of structural-level institutions that create a global innovative mechanism of final marketing research, with their help hypotheses are tested and the relationships between variables are investigated. Based on the panel data, it is possible to draw conclusions about what factors influence the market behavior of the target audience in the educational market, how consumers of educational services react to the communication activity of market participants, how to get the most out of the current situation and succeed in the competition. In the media panels, electronic devices record consumer behavior on a daily basis. Test marketing (or market testing) is a type of controlled experiment that is conducted on a limited portion of the entire market called a test market. The experiment is a replication of a marketing program planned for the entire market within a trial market. Often during marketing trials, a number of independent factors are varied while recording the values of the dependent factors to determine the optimal marketing strategy. The Russian education market is developing rapidly. The development of the educational services market is characterized by a number of innovative trends. On December 1, 2007, amendments were made to the "Federal Law on Higher and Postgraduate Professional Education". These amendments instruct all universities in the Russian Federation to restructure their curricula within two years and switch to a two-stage education system "bachelor-master". The process of transition to a two-stage education system is an integral part of the Bologna Process, which Russia joined in September 2003, and is designed to improve the efficiency of the higher education system by improving the quality of services and expanding their range.

The introduction of two levels of education enables Russian universities to respond more quickly and clearly to changing demands from the labor market. Clearly, four-year undergraduate programs are highly standardized and therefore more difficult to quickly adapt to current changes in demand.

However, these programs do not pose such a task, since at the undergraduate level, students must receive a general education, which gives them a basis for further specialization. As for the master's programs, their two-year format makes it possible to respond to changes in the market by correlating the curricula of existing programs or opening new ones. In the changed conditions, universities act at the magistracy level as market entities that must, using all the elements of marketing, sell their service (namely, their educational programs for masters) and provide training for graduates in demand on the labor market. For a clearer definition of the features of the formation of marketing strategies of universities, it is necessary to determine what is the "product" of universities.

1. Educational service. All definitions of a service given in the literature take into account its intangible nature and inseparability in the process of "production" from the client - the consumer of the service. An educational service can be defined as a set of various types of expedient activities that satisfy the subject's need for education and / or a certificate, diploma or other document confirming, if necessary, the quality and prestige of the education received, as well as making it possible to apply for certain social positions after receiving it. By

"expedient activity" is meant a set of intangible (immaterial) component (dialogue learning process) and material (material) component (curriculum, course programs, handouts, etc.), without which the insubstantial component meets the set goals, but to a lesser extent. When trying to define an educational service that can actually be used in planning the activities of a university, it is also necessary to take into account its "labor intensity". This refers to the inseparability of services from the people who provide them (these include consultants, etc.).

It should also be noted the complex nature of economic relations, the object of which is an educational service. They do not form directly between the consumer and the producer of the educational service, but separately - between the educational institution taking on the functions of production, distribution and exchange - the author - the developer of the educational service, the teacher who provides it (if these are two different persons) , and - between the educational institution and the customer of the educational service. It is also important to divide the economic relations of the latter into two processes: payment for educational services and their consumption. Thus, it is necessary to distinguish between a consumer-buyer (customer and payer) and a consumer-client (the learner himself). This is very important when developing a marketing strategy for an educational institution: the object of marketing efforts should be, first of all, a consumer-buyer as an entity making payments for educational services or organizing such payments from third parties. The first can be not only an individual, but also various institutional and other entities.

The complexity of the nature of educational services does not end there; the process of its consumption also involves subjects in economic relations. When the consumer-buyer is the employer, the consumer-client can enter into economic relations with him (the employer can conclude an agreement with his employee protecting the interests of the former). In management activities, it is necessary to take into account the specific characteristics of educational services: intangibility (educational services are difficult to try, feel or see samples and evaluate the quality before use); inseparability (the process of producing educational services is difficult to separate from the personality and image of the teacher); inconsistency in use and quality (the number of consumers may change from time to time and the quality of services); fragility (educational services must be consumed during production, it is difficult to accumulate them "in reserve"); labor intensity (services are usually more dependent on the quality and abilities of staff, it is hardly possible to achieve large-scale savings); high standards, both legal and ethical, are applied to the educational service. The quality of educational services is regulated by the current educational standards.

So what is included in the educational service offered by universities? First of all, the graduate of the program receives a diploma or certificate confirming his qualifications. In addition to knowledge, the educational service includes the acquisition of skills and abilities (competencies). The competence-based approach to education appeared relatively recently and is directly related to the implementation of the principles of the Bologna Process in higher education. The development of skills and abilities involves the transfer of the center of gravity of the educational process to independent work. Receiving an educational service, a consumer acquires connections in the business community, and also creates a communication network of his fellow students, etc. When buying a service, a consumer cannot know in advance about the quality of the education he receives, he is guided exclusively by the image of quality created by the university / program in the education market ... What is bought, first of all, is the promise to get all the listed knowledge, skills and abilities, as well as the promise of high earnings in the market. Taking into account the nature of the educational service and its features, it is possible to offer recommendations regarding the formation of marketing elements (product, price, distribution and promotion channels) used in the development of strategies.

2. Commodity policy. In this case, it is necessary to implement strategies aimed at building and maintaining the image of the quality of educational programs, associating the name of the university with the image of famous professors, teachers, maintaining the level of quality of educational services, changing them based on the new needs of the labor market, as well as differentiating services by consumers for satisfying their needs during consumption. It

is necessary to select, motivate and improve the qualifications of the teaching staff in order to achieve high quality educational programs.

The requirements for the ethical standards of employee behavior are high. Given the intangible nature of the educational service, it makes sense to pay special attention to material related products (textbooks, course programs, handouts, etc.)

3. Pricing policy. We are talking about paid programs. High prices can confirm the high quality of the program. When pricing, it is necessary to take into account that the main costs go to labor costs, so prices for services will rise.

4. Channels of distribution and distribution policy. Distribution channels are limited by the personification of the provision of services. It is important that service providers are available. Many Western universities employ representatives or agents to inform and attract potential students. The location and the premises of the university itself are important, which can improve the image of quality.

5. Communication policy and promotion. Advertising of the image, speeches of scientists at conferences, open days. Advertisements must be consistent with the periods of service. Participation in the rankings of universities. Accreditation of study programs in accreditation agencies.

6. Realization of the innovative potential of the university. One of the ways to create an image of quality is the presence of a university or educational program in the ratings. In most cases, the ratings available relate primarily to management education. Nevertheless, it makes sense for universities that sell their educational services to know the key characteristics that are assessed when compiling ratings. This will provide an opportunity to determine the points of application of efforts. The indicators taken into account when compiling the ratings can be conditionally divided into two groups. The first assesses the so-called added value to the market value of the student, and the second is related to the assessment of the quality of the program. If the first group of indicators gives us an idea of how the market evaluates the graduates of a given program,

Let us dwell in more detail on the second group of indicators. It includes the content of the program, the intensity of research work of the teaching staff, staff salaries, the proportion of teachers with degrees, the use of information and communication technologies in the educational process, as well as the case method. Funding for higher education is a major problem all over the world today. The underfunding of university budgets leads to the following consequences: an increase in the use of freelance or "hourly" labor, the relative unpopularity of an academic career, and an increase in cases of financial insolvency. Under these conditions, many universities are forced to revise their organizational structure and make it more business-oriented.

The faculties are responsible only for the educational process. The dean of the faculty (or director of the curriculum) contacts the departments and "hires" professors to teach a particular course. The head of the department decides who will teach the course. Thus, the structure of the university has become matrix. Professors are subordinate to departments for research projects and faculties on workload issues. However, the main place of work of professors is in departments, not faculties. The introduction of a new organizational structure required the introduction of a fundamentally new approach to assessing the work of professors. The quality of labor is assessed according to three criteria:

a) The quality and quantity of teaching. On the one hand, the number of students and lectures given by the professor is assessed, on the other hand, a survey of students is carried out after the completion of each course. This indicator has a weight of 50% in the integral assessment of the work of the teaching staff. The number of scientific publications in peer-reviewed journals (all journals are divided into three categories, starting with world-renowned journals, each category has its own weight). The publication rate in journals has a weight (35%).

b) The amount of attracted funds. Orders from enterprises, grants, joint projects, etc. are taken into account (this indicator has a weight of 15%). Under such conditions, the professor must be a dynamic person, simultaneously engaged in teaching, research and

independent search for funding, sometimes even acting as an entrepreneur promoting his ideas in business projects. For successful functioning in the market, the university has created consortia and associations that are not state-owned enterprises. With their help, the university seeks projects and funding for research. The emergence of autonomous structures is associated with difficulties in concluding contracts at the university itself.

Summing up, it is necessary to highlight new factors for increasing the competitiveness and quality of educational services of universities. Higher education all over the world is facing funding challenges.

In Russia, international and national programs carried out by the state and other organizations can play an important role in enhancing the innovative potential of universities. They will improve the quality of educational programs, improve the qualifications of the professor of the teaching staff, as well as improve the material and technical base of the university.

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Ertel N.V.

ON PRELIMINARY JUDICIAL CONTROL

The article discusses issues related to the form of implementation of judicial control at the early stages of inquiry and preliminary investigation. The author found out that in Russia, law and law enforcement practice are formed under the influence of the tendency of an increase in the role of bodies and institutions of the criminal process in the protection of rights and freedoms and personal inviolability, which corresponds to a similar, priority task of criminal proceedings, enshrined in Article 29 of the Criminal Procedure Code of the Russian Federation.

In article the questions connected with the form of realization of judicial control at early stages of inquiry and preliminary investigation. by the Author there is found out that in Russia the right and law practice are formed under the influence of a tendency of increase of a role of bodies and criminal trial institutes in realization of protection of the rights and freedom and personal immunity that to the full corresponds to the similar, priority problem of criminal proceedings fixed in article 29 CPC of the Russian Federation.

Key words: preliminary judicial control, inquiry, preliminary investigation, judicial power, judicial system, legality, validity.

Keywords: preliminary judicial control, inquiry, preliminary investigation, judicial authority, judicial system, legality, validity.

One of the significant novelties of the current criminal procedure legislation of the Russian Federation is the powers of the court to exercise preliminary judicial control, provided for in Part 2 of Art. 29 of the Criminal Procedure Code of the Russian Federation. Some of them, in particular, making a decision on arrest, extending the term of arrest, searching a home, etc., are, in general, new powers for the court. At the same time, the court began to apply the powers provided for in this article during the period of the RSFSR Code of Criminal Procedure. These include the seizure of postal and telegraph correspondence, the seizure of objects and documents containing information about bank secrecy, control and recording of telephone and other conversations.

In our opinion, it is these procedural actions carried out by a court decision and provided for in Part 2 of Art. 29 of the Code of Criminal Procedure of the Russian Federation, placed by the legislator under the control of the court due to the most significant restrictions on the constitutional rights and freedoms of persons involved in the criminal process. But these restrictions are permissible only subject to the guarantees of human and civil rights and freedoms provided for by the Constitution of the Russian Federation and federal procedural law to ensure the achievement of the goals of the criminal process and provided that they do not violate the rights of citizens at the pre-trial stages.

Thus, the subject of preliminary judicial control is the issues attributed to the exclusive competence of the court. Such control is expressed in the permissiveness or non-permissiveness of the commission by the operational-search or investigative bodies of actions that limit the constitutional rights of citizens in accordance with Part 2 of Art. 29, art. 107, h 2 art. 203. Art. 165 of the Criminal Procedure Code of the Russian Federation. The legal basis for such control is Art. 22, 23 and 25 of the Constitution of the Russian Federation. We must agree with the opinion of a number of authors that the introduction of the institution of judicial control in full will inevitably require changes to the existing judicial system [1].

So, I.F. Demidov spoke in favor of "the creation of the institution of specialized judicial authorities - federal investigating judges, exercising exclusively the function of judicial control and free from powers to administer justice, not only in the case in which they made decisions at the stage of pre-trial proceedings, but also in any other case" [2]. Other

experts propose to entrust the functions of judicial control in cases within the jurisdiction of the courts of the constituent entities of the Russian Federation to specialized judges, and in cases within the jurisdiction of a justice of the peace and district courts - to a specialized justice of the peace [3].

Taking into account the above, it seems that the domestic criminal proceedings, which provided for the introduction of judicial control at the early stages of inquiry and preliminary investigation, presupposes the need to include a new position in the system of judicial bodies - an investigating judge, endowed solely with the powers of judicial control over the preliminary investigation. Note that the European standards for the protection of human rights do not exclude the possibility of such a position. In accordance with Part 3 of Art. 5 "Right to liberty and security" of the European Convention for the Protection of Human Rights and Fundamental Freedoms "every arrested person shall be immediately brought before a judge or other official authorized by law to exercise judicial functions, and is entitled to trial within a reasonable time or to release pending trial. Release can be made dependent on the provision of a guarantee to appear in court "[4].

The investigating judge, according to N.G. Muratova, could carry out all forms of judicial control at the early stages of inquiry and preliminary investigation, since the permission of the petition of the participants in criminal proceedings (Art. 119 of the Code of Criminal Procedure of the Russian Federation); consideration of complaints of participants in criminal proceedings and persons whose interests were affected by the procedural actions and procedural decisions (Article 123 of the Code of Criminal Procedure of the Russian Federation), or that caused damage to constitutional rights and freedoms or made it difficult for citizens to access to justice (Part 1 of Article 125 of the Code of Criminal Procedure of the Russian Federation); permission to carry out an investigative action (part 2 of Art. 29, Art. 165 of the Code of Criminal Procedure of the Russian Federation); judicial immunity (conclusion on the presence of corpus delicti in the actions of certain categories of persons and consent to the production of certain investigative actions against them) - Art. Art. 447-450 of the Criminal Procedure Code of the Russian Federation [5].

According to the Decree of the Constitutional Court of the Russian Federation of April 29, 1998, the right to appeal to the court at the early stages of inquiry and preliminary investigation should belong to any interested person. In this regard, it should be noted that at present the number of applications that raise the issue of expanding the grounds for appealing to the court against the actions and decisions of the body of inquiry, the investigator and the prosecutor is increasing [6]. Analyzing this problem, one can note some contradictory opinions of the authors. For example, some are confused by the huge volume of appeal and the too deep intrusion of the court into the investigation work, and they propose to appeal only the violation of constitutional rights in cases where this prevents the transfer of the case to the court [7].

On this issue, a fair opinion has been expressed in the literature on the fundamental impossibility of limiting the subject of judicial control over acts of preliminary investigation by fixing in the law the list of actions and decisions of the investigation bodies subject to appeal [8]. Indeed, if a participant in the process applies to the court with a complaint, it means that he believes that his legitimate interest has been substantially violated. To refuse to consider such a complaint on the grounds that allegedly there is no violation of constitutional law is to deceive the expectation of a person who tried to resort to judicial protection. We must not forget that in accordance with the Constitution of the Russian Federation, every citizen is guaranteed judicial protection of his rights and freedoms (Article 46).

Judicial control over the execution of laws during the preliminary investigation (investigation and inquiry) helps to strengthen the legal protection of citizens. Therefore, from the point of view of the legislator, any person, including those who are not a party to the criminal process, if he considers that an official or a state body in the performance of a procedural action or adoption of a procedural decision has affected his interests, has the right to appeal them. This is expressed in the consideration by the court of complaints about actions (inaction) and decisions of the interrogating officer, the body of inquiry, the investigator and

the prosecutor capable of causing damage to the constitutional rights and freedoms of a participant in criminal proceedings, or hindering citizens' access to justice, as well as other complaints of citizens who have suffered from certain actions and decisions of public procedural bodies,

At the pre-trial stage of proceedings on a case, judicial control realizes itself in various legal forms, forming as a result a single legal mechanism for the protection (ensuring) of constitutional rights and freedoms of citizens. The difference in interests in the nature of the protected rights and freedoms requires differentiation of methods and forms of judicial protection, designed, ultimately, for the most optimal implementation of both the general goals of the process and specific tasks facing a particular procedural procedure. According to the current Criminal Procedure Code of the Russian Federation, the form of judicial control at the stages of inquiry and preliminary investigation is judicial control over the legality and validity of the application of procedural coercion measures that restrict the rights and freedoms of participants in criminal proceedings (Articles 108 - 109 of the Criminal Procedure Code of the Russian Federation).

Art. 108 of the Code of Criminal Procedure of the Russian Federation, which determines the procedural form of judicial control over the legality and reasonableness of the application of such preventive measures as putting a suspect in custody (Article 108 of the Code of Criminal Procedure); house arrest (Article 107 of the Criminal Procedure Code); the extension of the terms of detention and detention or house arrest, as well as the placement of the accused in custody for an inpatient forensic psychiatric examination (art. 435 of the CCP).

In accordance with Part 2 of Art. 22 of the Constitution of the Russian Federation, arrest, detention, detention in custody are allowed only by a court decision. The provisions of the current Code on detention, in contrast to the Code of Criminal Procedure of the RSFSR, were brought in line with the Constitution of the Russian Federation. The Code of Criminal Procedure of the Russian Federation provides for the exclusive right of the court in deciding on the selection and application of a preventive measure in the form of detention. Taking into custody is the strictest measure of restraint and is chosen only when other measures of restraint cannot ensure the proper behavior of the accused (suspect). On the other hand, the non-use of detention on persons who have committed serious crimes may lead to the commission of new crimes, destruction of evidence, etc.

Detention is applied to an accused (suspect) of committing crimes for which a punishment of imprisonment for a term exceeding two years is provided, however, in exceptional cases, this measure of restraint can be chosen in relation to an accused (suspect) of committing crimes, for which provides for punishment in the form of imprisonment for up to two years, but in the presence of one of the following circumstances: the accused (suspect) does not have a permanent place of residence on the territory of the Russian Federation; the identity of the accused (suspect) has not been established; the accused (suspect) violated the previously chosen preventive measure; if the accused (suspect) has disappeared from the bodies of the preliminary investigation or the court. If the accused (suspect) is a minor, then detention in respect of him can be applied as a preventive measure if he is suspected or accused of committing a grave or special grave crime; in exceptional cases, if he is suspected or accused of committing crimes of average gravity. In relation to minors, persons suffering from mental illness, pregnant women and breastfeeding women with young children, persons subject to extradition, foreigners with limited immunity, persons of a specific category (Article 450 of the Code of Criminal Procedure of the Russian Federation) this Code, the Constitution of the Russian Federation , other federal laws, norms of international law established specific grounds for the application of preventive measures to them. if he is suspected or accused of committing a grave or special grave crime; in exceptional cases, if he is suspected or accused of committing crimes of average gravity. In relation to minors, persons suffering from mental illness, pregnant women and breastfeeding women with young children, persons subject to extradition, foreigners with limited immunity, persons of a specific category (Article 450 of the Code of Criminal Procedure of the Russian Federation) this Code, the Constitution of the Russian Federation , other federal laws, norms of

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If the interrogating officer, investigator or prosecutor considers that it is necessary to apply a preventive measure in the form of detention to the detainee, then a decision must be made to initiate a petition before the court to choose such a preventive measure. The detainee must be brought before the judge, participate in the consideration of the petition, having the opportunity to state his objections to his detention. The court session is attended by the prosecutor or, on his behalf, the interrogating officer or the investigator who initiates such a petition, and, of course, the defense lawyer, if he is involved in the case.

The district judge shall single-handedly consider the arguments of the official filing the petition, and then hears the objections of the defense and makes one of the following decisions: to grant the petition to choose a preventive measure in the form of detention; on the refusal to satisfy the application (which entails the immediate release of the person from detention); on the extension of the term of detention [10]. The court has the right to give the prosecutor time to collect the missing evidence. This decision of the judge can be appealed by both parties on appeal. The submission of the prosecutor's cassation submission does not provide grounds for keeping the suspect in custody. In this manner, the consideration of a request for the detention of a suspect or an accused is conducted, when this was not preceded by his arrest.

Thus, the real subject and the limits of judicial verification objectively cover a dialectically interconnected system of legal grounds and factual data, indicating the presence of general, special, and, if necessary, individual grounds (criteria) necessary and sufficient for the legal and reasonable application of the requested court a preventive measure, the additional choice of which, ultimately, is due to the obligatory assessment of those circumstances (conditions) that characterize the personality of the perpetrator and the severity of what he has done.

The competence of the judge for the purpose of procedural verification of the legality and validity of the petition of the investigating authorities in accordance with Art. 109 of the Code of Criminal Procedure of the Russian Federation refers to the extension of detention for a period exceeding two months. The district judge has the right to grant the request of the investigator, agreed with the prosecutor, to extend the term of detention up to 6 months. In this situation, it seems that the subject of the verification and assessment of the court should include the data (results) of the preliminary investigation, in the name of achieving which the preventive measure was chosen, and only the reliable existence of a system of factual and legal grounds available in the materials submitted to the court and found their way. reflected in the petition of the investigator, may serve as a basis for the introduction of the said petition to the court and its possible satisfaction by the court based on the results of the judicial review. Of course, the court should also take into account the system of additional (material and procedural) grounds formulated by the legislator as objectively necessary for the legal and reasonable resolution of the investigator's petition to extend the period of detention over 6 months (part 2–3 of article 109 of the CCP Of the Russian Federation) or over the time limit established by law (parts 5-8 of article 109 of the Criminal Procedure Code).

In accordance with the norms of the Code of Criminal Procedure of the Russian Federation, the court (judge) has the right, if the criminal case is of particular complexity (when it comes to a grave or especially grave crime), the term of imprisonment can be extended to 12 months. The term of detention in custody over 12 months can be extended only in exceptional cases and only in relation to persons accused of committing especially grave

crimes. This period can be extended by the regional (regional) court, which is provided for in part 3 of Art. 109 of the Code of Criminal Procedure of the Russian Federation, at the request of the investigator, submitted with the consent of the Prosecutor General or his deputy, up to 18 months. The investigator's petition is considered in court with the participation of the parties. No further extensions (i.e. over 18 months) are permitted and the accused in custody is subject to immediate release.

In this regard, it should be noted that in accordance with the norms of international law, which are an integral part of the Russian legal system and are applied directly (part 4 of article 15 of the Constitution of the Russian Federation), the accused has the right to appeal and judicial review of his detention through "Reasonable intervals", which means relatively short. [eleven]. As you know, the current Criminal Procedure Code of the Russian Federation did not provide for such a possibility. It seems that the legislator should correct such a mistake, and the judicial practice, in turn, without waiting for a legislative decision, could well follow the path of recommendations to resolve the repeated consideration of the issue of the legality and justification of the detention of a person. Therefore, we assume

An analysis of the current Criminal Procedure Code of the Russian Federation shows that the judge is obliged to monitor the legality of actions in the preliminary investigation by making a decision not only on choosing a preventive measure in the form of detention, but also on carrying out other procedural actions related to limiting the constitutional rights of citizens (part 2 of article 29 of the Criminal Procedure Code).

However, they cannot be disclosed within the scope of one article. Therefore, we focused on the most serious of the above measures - detention.

Although the subject of our research is the considered form of preliminary judicial control, it should also be noted that the current Criminal Procedure Code of the Russian Federation provides for other forms of implementation of judicial control at the stages of inquiry and preliminary investigation: judicial control over the legality of actions (decisions) affecting the interests of participants in criminal proceedings in pre-trial proceedings (Article 123 of the Code of Criminal Procedure of the Russian Federation); judicial control over the legality and validity of investigative actions restricting the constitutional rights and freedoms of citizens (Article 165 of the Criminal Procedure Code); judicial control over the legality and justification of actions (inaction) and decisions of public procedural bodies that can damage the constitutional rights and freedoms of participants in criminal proceedings, or make it difficult for citizens to access justice in pre-trial proceedings in a criminal case (Article 125 of the Code of Criminal Procedure of the Russian Federation). The last form of judicial control is consistently implemented in the provisions of Art. 19, 125 of the Code of Criminal Procedure of the Russian Federation and is, in our opinion, the most productive, since it allows you to check the legality and validity of almost any procedural action and decision of an inquiry officer, investigator, prosecutor, limiting one or another constitutional right of citizens.

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**CRIMES OF AGGRESSION IN CONTEXT
GLOBALIZATION AND INTEGRATION PROCESSES**

The article provides a comparative analysis of one of the most dangerous crimes in international law - aggression and diplomatic methods in the modern process of globalization and integration. Globalization is viewed not only in economic, but also in legal, political aspects, as well as under the prism of security. The positive and negative sides of aggression are revealed from the position of proglobalism and antiglobalism. Aggression as a crime is not only a problem of international law, but also of globalization. At the behest of the government, globalization is being portrayed as "aggression." Under aggression, the state loses its territory and sovereignty by force, and under globalization, the state "loses" its territory and sovereignty voluntarily. The work also reveals aggression and terrorism from the point of view of globalization and integration.

The article is dedicated to the comparative analyzes of the international crime of aggression and globalization and integration. Globalization is examined not only from economic but also juridical, political and international security aspects. In the article positive and negative characteristic of the crime of aggression are noted. As a serious crime aggression is not only the problem of international law but also of globalization processes. The article also emphasizes that during the aggression the state loses its territory and sovereignty by means of force but during the globalization processes the state "loses" its territory and sovereignty on a voluntary basis. Also in the article aggression and terrorism are expanded from the standpoint of globalization and integration.

Keywords: crimes of aggression, globalization, integration processes

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Globalization and integration can be viewed as a scientific paradigm that can have a significant impact on the effectiveness of modern interstate relations, international law and the fight against transnational crime. The geopolitical picture of the modern world has now become a necessary factor in the formation of new views, both on globalization and on the integration processes in general, as well as crimes against peace and humanity, and in particular, the crime of aggression against territorial and political independence and sovereignty. On the other hand, the issues of global and regional threats directed against the sovereignty, territorial integrity and political independence of a number of world states, including the armed aggression of Armenia against Azerbaijan,

In the modern world, the international legal struggle against aggression should acquire special significance for the effective protection of human rights and freedoms. Since, during aggression, along with other important principles of international law, the principle of respect for human rights is grossly violated, and the prevention of this crime and its consequences are mandatory requirements of modern international law. Thus, in the conditions of the existence of the crime of aggression, it is not possible for sustainable development, effective protection of human rights, the processes of democracy, globalization and integration. In the era of globalization, one of the basic needs of the world is development based on interaction and interdependence, therefore, aggressor states will not be able to act as beneficiaries of such development. In the same time,[1.] can be viewed as an important issue in the aspect of the processes of modern globalization and integration for the prevention of crimes of aggression that pose a serious threat to human rights and freedoms.

In relation to the formation of new rules in the modern international system, Professor A.V. Nazarchuk believes that globalization sufficiently strengthens the foundations of international law and is gradually losing its significance the legal sovereignty of states on their territory. The territorial factor, which is the basis of world sovereignty, is losing its traditional significance as a result of globalization during the interaction of humanity[5.s.299]. And this

need, in turn, is the reason for the formation of new rules and models of security, taking into account the aspects of pro-globalism and anti-globalism, as well as integration processes in relation to crimes of aggression, considered crimes against peace and humanity, encroaching on territorial and political independence and sovereignty.

Currently, fundamental changes are taking place in the security system and the crime situation on the planet. For the modern world, information wars between countries in the zone of "nuclear diplomacy" and military-political confrontation are especially characteristic. Now the world community is more distant from the idea of managing legal and political technologies and diplomatic methods than half a century ago. Today, all peoples have joined the struggle to join the new and secure world system. Threats and problems in the form of hurricanes Katrina and Rita, Avian flu, Swine flu, etc., indicate the need for a new legal and political vision of the world. The civilization came face to face with the threat of an all-out nuclear war.

The crime of aggression, war crimes, terrorism, separatism, national, confessional and other forms of discrimination, drug trafficking, organized crime, regional conflicts, the threat of the proliferation of weapons of mass destruction, financial and economic crises, natural disasters and epidemics are identified as the main causes of globalization in the world system. Currently, in the era of globalization, the world is more inclined towards interaction and interconnection. "The concepts - war, aggression, aggressor, beginning and end of war, victory, defeat, losses, arena of war, arena of military operations, strategic partnership, compensation - will appear in a new light in an already globalized world." [2.c.15] Thus, taking into account the above, let us pay attention to the variety of concepts affecting the essence of globalization, and the constituent value of the interrelationships of this new scientific category and the factor of aggression, which has a significant influence on the system of modern international relations and is considered in modern international law by an action that directly forms the corpus delicti.

First of all, we note that aggression is a transnational criminal act consisting of specific actions or omissions carried out in the international sphere, consisting of actors of the subjects of the international system. In modern international law, this act is recognized as a crime incompatible with the UN Charter, reflected in the UN General Assembly resolution of December 14, 1974 "Definition of aggression", as well as the Status of the International Criminal Court. [10.] However, despite the fact that the use of real force against territorial integrity, political independence and sovereignty was reflected, the facts of numerous crimes of aggression, direct armed attacks and other crimes against peace and humanity have not yet received a specific legal assessment by the Security Council UN.

The positions of scientists regarding the problem of aggression in modern international criminal law are also not unambiguous. Also, the diversity of positions was not reflected in the proposals of the Preparatory Commission for the International Criminal Court on the issue of defining aggression by the majority of states.

With regard to the crime of aggression in the aspect of globalization, the application of the principle of universal criminal jurisdiction to this crime can be noted as an important fact. Since, in accordance with the principle of universal jurisdiction, the accused in all cases can be prosecuted on the territory of any state. Based on modern international law, the doctrine of universal jurisdiction reflects one of the aspects of the application of extraterritorial jurisdiction provided for in the national legal system. In accordance with this jurisdiction, each country has the right to prosecute persons who have infringed on its interests and committed criminal acts of significance to all states. Despite the controversy of the statement, I believe

From the point of view of economic and political unification, there are a number of scientific approaches and views on globalization. The most common of these areas are the following: the defense of the movement of revolutionary thought, the preference for the evolutionary path (mainly the defense of pro-globalist positions) and anti-globalism.

Supporters of revolutionary changes believe that with globalization, all processes are subject to the global market space, a single rule for all is determined, and an increase in living

standards, the elimination of political interests and subordination to neighboring states are becoming commonplace. Instant globalization advocates unite rich countries with the poorest parts of the world. I believe that, taking into account the will of the state, this very fact can be regarded as the implementation of a peaceful and civilized "aggression" against it. Nevertheless, aggression in the understanding of an international crime is very different from that adopted by us. More broadly, this concept will be revealed later.

Supporters of the evolutionary approach (S. Rosenau and A. Giddens) put on the first level even greater interdependence of states and society, gradual adaptation at the highest level to social and political changes necessary in an unstable world. According to this theory, territories and states are completely excluded against the background of transnational processes. In this case, considering sovereignty as a category of territorial boundaries, it is noted that with globalization, the rules of the world no longer revolve around the axis of sovereign states.[8.s.112] The modern corpus delicti of aggression protects sovereignty and territorial integrity from criminal encroachments. And this forces sovereign states to prepare a new strategy in the period of globalization. This is of great importance for the states subjected to aggression, including for the Azerbaijani state. Professor R. Mehdiyev in the article "Azerbaijan in the era of globalization: development strategy" notes: "Today, speaking about globalization, we generally understand the development of social, economic, political, cultural ties" [2.p.16] In this regard, these positions should be carefully examined in the context of integration in a globalizing world.

A clear analysis of the factor of aggression in the current state of Azerbaijan from an economic and political point of view will be more effective in connection with the requirements of globalization and integration. Taking into account the ties with such prestigious institutions as the Council of Europe, the European Union, the OSCE, NATO, the International Criminal Court, our state must eliminate the consequences of the crime of aggression, effectively using the resources of its own potential. In fact, we are integrated into the globalized world along with the aggressors. Globalization completely excludes aggression and cannot develop and be realized along with it, since one of them achieves integration by force, while the other conditions integration by interconnections and interaction. One of them is based on the use of violence against national sovereignty and territorial integrity, the second examines the use of synergistic equality in the territorial factor, combining national sovereignty with the "universal sovereignty of mankind." With regard to the tandem of territorial integrity and globalization, the need to identify aggression as soon as possible is on the agenda. The use of double standards is completely unacceptable here. This issue should clearly define the relationship of international law to the principles of territorial integrity of states and legal equality and self-determination of peoples. The use of double standards is completely unacceptable here. This issue should clearly define the relationship of international law to the principles of territorial integrity of states and legal equality and self-determination of peoples. The use of double standards is completely unacceptable here. This issue should clearly define the relationship of international law to the principles of territorial integrity of states and legal equality and self-determination of peoples.

Proponents of evolutionary theory represent a form of world governance as a federation. Evolutionaries, considering that by 2050-2080. global consolidation will take place, it is argued that the 21st century will be the era of the creation of a world state. This implies that the world will not have the very concept of aggression as a criminal act. In this case, the "conquest of the world" occurs as a result of "virtual aggression". This factor is the basis of the modern integration process. Integration in a broad sense is an integral part of globalization and / or acts as an effective means of stimulating it. This process began on May 1, 2004 with the enlargement of the European Union. In particular, the process of attracting all three South Caucasian states to the European Union within the framework of the European Neighborhood Policy and Eastern Partnership programs,

Another direction is the anti-globalization position. Based on this view, formed in the West, and in particular the United States, an integrated world will face the threat of becoming dependent on regimes based on crime and violence. According to the authors of anti-

globalism, globalization is one of the forms of imperialism. According to these ideas. American culture is "conquering" the world with Hollywood films, McDonald's hamburgers and Coca Cola products, and globalization is the equivalent of the international crime of aggression. Criticizing these ideas, Professor T.R. Machan writes, despite the fact that globalization is not effectively linked to human rights, liberal values in the economic sphere especially, as well as in political and civic life, should be disseminated through it. He adds, that true globalization should be guided not only by economic interests, but also by the acquisition of the will of a free person. This does not contradict and does not pose any threat to cultural diversity, religious pluralism and the foundations of globalization parity.[nine. p.122]

Representatives of a number of states made similar accusations at the Vienna UN Conference. They based their opinion on the fact that the idea of human rights is the product of aggressive and imperialist thinking and poses a threat to the sovereignty of independent states.

To ensure participation in the globalization of developing countries, Western countries use the concepts of "fight for democracy", "fight for human rights", "fight against terrorism and the proliferation of weapons of mass destruction."

"Struggle for democracy" means that Western countries, financing separatist and terrorist movements in the territories of developing countries, supporting the participation of states in globalization, increase their influence on the governments of states. Currently, this strategy is being implemented in Libya, Venezuela, Belarus. Aggression against these states is carried out under the veil of "Human Rights", and such actions are legalized in modern international law as "humanitarian intervention". The corresponding strategy was applied in Yugoslavia. "Combating terrorism and the proliferation of weapons of mass destruction" is used to demonize the country. Then, the West carries out an act of aggression to participate in globalization. A similar strategy is being used in Afghanistan and Iraq.[6.p.48]

All these ideas in substantiating the position of anti-globalization supporters touch on another element of this process. They assert advantages in many cases over the values of countries developing on the basis of the globalization of Western values based on violence and power, provided through the renunciation of these countries from their economic sovereignty. They argue that conflicts, acts of aggression and war on the planet arise precisely for these reasons, and regard globalization as a dangerous process against humanity. Other opinions are directed to the fact that the globalization of the economic and political systems of the world is the reason for the increase in crime. Professor A. Chelyadinsky notes that the globalization of the world economy allows extremist groups to easily introduce their personnel, financial, economic and technological base into countries and regions,[7.] Neoliberal globalization threatens not only economic chaos and social inequality, but also global security, creating the basis for militarism. A living example of this is the attempt by the United States and its allies to unite the world community [3.p.251]

Of course, we cannot deny that the struggle for living space is not the basic law of geopolitics. As a result of such a struggle, there is an expansion of territories and borders, as well as a change in geo-capabilities. The historical form of achieving these goals is aggression, and the modern form is globalization. In this case, there are completely different motives for achieving the goal and attitude towards the result. With regard to the commission of the crime of aggression, there is a lack of parity in all spheres between the victims of aggression and the aggressor and the dominance of violence. Under globalization, equality based on development is preferred, everything is based on the principles of justice and interaction, free expression of will and consensus. For example, more than 350 million people live in Western Europe. The geographical possibilities of this region can provide only 100 million. Therefore, Europe was forced to seize territory in other parts of the world. Or the United States - 250 million people live here, and the economic resources of this region do not meet their needs. Due to the fact that the geological possibilities meet the needs of only 200 million people, the rest are forced to live off other territories. In this sense, in accordance with the rules of the game of modern international relations, the expansion of the world or the

processes of integration are carried out not through wars and aggression, but through globalization, the main line of which is consensus. In this case, a number of important factors come to the fore. First, the human factor is a priority at the heart of integration and globalization, does not violate territorial integrity. For example, if the European Union attempts to peacefully resolve the conflict between Azerbaijan and Armenia and highly values ethnic tolerance in our country, in this case, it must accept the legitimacy and no alternative to granting the Armenian ethnic group of Nagorno-Karabakh a high status of autonomy, without violating the principle of the territorial integrity of Azerbaijan.

Globalization completely excludes international crime. As you can see, this directly relates to the crime of aggression, which is considered one of the most dangerous crimes in the international security system, expressed in the use of force against the political independence of states, territorial integrity and sovereignty. This is due to the fact that in the era of globalization, economic and political interests are so closely interconnected that a conflict between the great powers associated with the use of aggression against any territory is really ruled out.

The interdependence and absolute power of a liberal democracy precludes war. However, Western experts predict these events at a later date - 2050 - 2100. It follows from this that globalization is beginning to play a more authoritative role - the "architect" of a new international security system. We believe that one of the biggest problems that shook today's global security system is the failure of the old security model. To overcome these problems in a new arena, it is important to approach the system under construction from the following aspects. First, given the interconnection of individual international offenses that pose a threat to international security at the stage of modern globalization, the world community, along with effective loyalty to each other, is also required to eliminate them. Secondly, an important condition is the creation of a parity basis between the old and new worlds, which is a condition for globalization. Since in the context of globalization, along with the big 8, new actors of the big game also entered the fight. Third, after the events of September 11, geopolitical rivalry in the global system continues with the participation of other players.

Today, in the context of globalization, among the international crimes associated with the factor of aggression and posing a strategic threat to international security, another crime, terrorism, attracts special attention. Sometimes terrorism is indirectly considered aggression. Terrorists of all times have constantly changed their methods, means and tactics, find new objects for their activities. The main targets of their attacks are known - the population of the main megacities of the planet, sea routes strategically important for energy resources, information and communication systems, which are an auxiliary part of the modern life of the state, transport and the world tourist and banking infrastructure. The goals of international crime, with the support of specific states, are often directed against territorial and state sovereignty. The main issue here is that the leaders of these groups are aggravating the situation by escalating national, confessional enmity and separatism in individual countries. They seek out, and sometimes find, weak links in the global chain. Note that the connection between aggression and terrorism is an issue of great importance from the point of view of globalization. It should be noted that if aggression as a whole is a strategic goal for the geopolitical and geo-economic area, terrorism is the most dangerous and "effective" tactical method of achieving this goal, which makes it difficult to identify the degree of guilt of specific states for these crimes. Professor Kudryavtsev V.N. considers that if any state uses force against another state for the purpose of seizing territories, enslaving, etc., this is considered aggression,[4. with. 141] In short, today, according to Article 5 of the Rome Statute, aggression is considered the most dangerous crime against the world and humanity. In some cases, both of these crimes are completely the same. In this sense, the most vivid example of both aggression and terrorism is the criminal acts committed by Armenia against Nagorno-Karabakh and adjacent regions. Realizing the international legal consequences of declaring war, Armenia, using terrorist methods and using armed forces and armed formations consisting of mercenaries, carried out armed aggression and occupied the territories of Nagorno-Karabakh and adjacent regions belonging to Azerbaijan. I think, that in the plane of

globalization and integration, terrorism and criminal terrorism will lose their significance as a means of crime in the hands of states. Thus, in the era of globalization, the crime of aggression is ruled out as a means of encroachment on territorial integrity and sovereignty, because interdependence and with it the absolute power of liberal democracy put the crime of aggression in the background. The fact of instant globalization means the implementation of a peaceful and civilized "aggression" taking into account the will of states. And this, in the context of modern international crime, is very different from the aggression we have accepted. The historical form of expansion of territories and borders can be considered aggression, and the modern form - globalization. They are completely different in their motives for achieving goals and attitudes towards results. On the other side, during globalization, the world unites, the tendencies of parity dominate in all economic, legal, cultural and political processes, and exclude crime. As a result of unipolar political globalism, global interdependent relations are being formed. This, in turn, completely excludes the crime of aggression that accompanies the use of military force between states. Economic interconnection acts as a guarantor of political and military stability. the accompanying use of military force between states. Economic interconnection acts as a guarantor of political and military stability. the accompanying use of military force between states. Economic interconnection acts as a guarantor of political and military stability.

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JUDICIAL CONTROL IN IMPLEMENTATION ADMINISTRATIVE COURSE MEASURES

In the article, the authors analyzed the issues related to the activities of judicial control in the implementation of measures of administrative coercion. The importance of observing the rights and interests of citizens in the application of administrative responsibility increases due to the scale of this type of legal responsibility.

In article the authors analyze the questions connected by activity of judicial control at realization of measures of administrative compulsion. The importance of observance of the rights and interests of citizens at application of administrative responsibility increases in connection with scale of the given kind of legal responsibility.

Key words: administrative process, administrative penalties, administrative jurisdiction, administrative offenses, administrative responsibility.

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Administrative punishments and other coercive measures applied in the administrative-judicial process affect essential rights and interests (personal freedom, property and professional interests, etc.). The importance of observing these rights and interests in the application of administrative responsibility increases due to the scale of this type of legal responsibility (tens of millions of people are involved in it every year) [1]. In the scientific literature, bodies of administrative jurisdiction include bodies considering cases of administrative offenses [2]. As a rule, these are executive authorities and municipalities. In other words, only bodies and officials whose competence is in charge of this can apply administrative punishment and procedural measures in cases of administrative offenses [3]. However, courts of general jurisdiction also have the right to consider cases of administrative offenses within the framework of judicial control over the validity of decision-making in cases of administrative offenses and the measures of administrative responsibility applied to citizens. With regard to legal entities and citizens - entrepreneurs without the formation of a legal entity, such control is carried out by the courts of arbitration jurisdiction. Like courts of general jurisdiction, arbitration courts carry out proceedings on cases of administrative offenses in the order of administrative proceedings, which indicates an important step towards the further development of administrative proceedings [5]. With regard to legal entities and citizens - entrepreneurs without the formation of a legal entity, such control is carried out by the courts of arbitration jurisdiction. Like courts of general jurisdiction, arbitration courts carry out proceedings on cases of administrative offenses in the order of administrative proceedings, which indicates an important step towards the further development of administrative proceedings [5]. With regard to legal entities and citizens - entrepreneurs without the formation of a legal entity, such control is carried out by the courts of arbitration jurisdiction. Like courts of general jurisdiction, arbitration courts carry out proceedings on cases of administrative offenses in the order of administrative proceedings, which indicates an important step towards the further development of administrative proceedings [5].

The Decree of the Constitutional Court of the Russian Federation of May 28, 1999 No. 9-P clearly states: "The current legislation on administrative offenses ... provides that the courts (judges) in the framework of administrative proceedings are endowed with the powers to consider cases of administrative offenses and bring to administrative responsibility and the powers to control the legality and validity of decisions on the imposition of administrative penalties made by other authorized bodies (officials).

This requirement not only streamlines law enforcement, but also creates an opportunity for citizens and legal entities to competently defend their rights. In this regard, it should be noted that in the science of administrative law, the questions of what is the status of courts considering cases of administrative offenses have been discussed for a long time - are they bodies of administrative jurisdiction or bodies of justice? They are of great practical importance, since the answer to the question depends on their decision: do the courts administer justice in cases of administrative offenses or are their activities carried out in such cases? In other words, what are the rights of the persons participating in the process, who are these persons, what are the consequences of their improper performance of duties or abuse of rights,

This problem has acquired particular relevance at the present time. This is due to the adoption of two new procedural codes - the Civil Procedure Code (CPC) and the Arbitration Procedure Code (APC). When writing them, scientists proceeded from two opposite concepts. The authors of the Code of Civil Procedure considered the court, when considering cases of administrative offenses, an administrative jurisdiction body, the authors of the AIC, on the contrary, decided that the court, when considering any cases, has the status of a body administering justice, which is confirmed by paragraph 18 of the Resolution of the Plenum of the Supreme Arbitration Court of the Russian Federation dated 9 December 2002 № 11 "On some issues related to the implementation of the Arbitration Procedure Code of the Russian Federation." In accordance with Part 1 of Art. 202 of the Arbitration Procedure Code of the Russian Federation, cases on bringing legal entities and individual entrepreneurs to administrative responsibility in connection with their entrepreneurial and other economic activities, referred by federal law to the jurisdiction of arbitration courts, are considered according to the general rules of claim proceedings with the features established by Ch. 25 of the Arbitration Procedure Code of the Russian Federation and federal legislation on administrative offenses. In cases where in Ch. 25 of the Arbitration Procedure Code of the Russian Federation contains specific rules, then it is they that are subject to application when arbitration courts consider cases on bringing to administrative responsibility. are considered according to the general rules of the action procedure with the peculiarities established by Ch. 25 of the Arbitration Procedure Code of the Russian Federation and federal legislation on administrative offenses. In cases where in Ch. 25 of the Arbitration Procedure Code of the Russian Federation contains specific rules, then it is they that are subject to application when arbitration courts consider cases on bringing to administrative responsibility. are considered according to the general rules of the action procedure with the peculiarities established by Ch. 25 of the Arbitration Procedure Code of the Russian Federation and federal legislation on administrative offenses. In cases where in Ch. 25 of the Arbitration Procedure Code of the Russian Federation contains specific rules, then it is they that are subject to application when arbitration courts consider cases on bringing to administrative responsibility.

Unlike the Arbitration Procedure Code of the Russian Federation, the Code of Civil Procedure of the Russian Federation does not contain special rules governing the proceedings on cases of administrative offenses in courts of general jurisdiction and at justices of the peace. The Plenum of the Supreme Court of the Russian Federation in its Resolution of 20 January 2003 No. 2 [10] clarified that the Code of Civil Procedure of the Russian Federation does not determine the procedure for proceedings in cases of administrative offenses, including the procedure for considering complaints against decisions made in cases of administrative offenses. This order, since July 1, 2002, establishes the Code of the Russian Federation on Administrative Offenses (clause 7) i.e. when considering these cases, courts of general jurisdiction and justices of the peace should be guided only by the Code of Administrative Offenses of the Russian Federation.

This entailed, as a number of authors rightly point out, two fundamentally different approaches to resolving the issue of which procedural legislation has priority in the consideration of these cases. In this regard, a number of authors note, it is necessary to unify the legislation that determines the procedure for considering cases of administrative offenses, in accordance with the idea laid down in the creation of the Code of the Russian Federation on

Administrative Offenses. All (without exception) subjects, endowed by the Code of Administrative Offenses of the Russian Federation with the right to consider cases of offenses, must consider these cases, guided by its rules [1].

In the new Code of Administrative Offenses of the Russian Federation, the tendency for the growth of administrative proceedings in administrative jurisdictional proceedings in cases of administrative offenses limiting the legal status of citizens is very clearly expressed. So, out of 391 members of the Special Unit, over 200 trains are subordinate to the courts. In accordance with paragraph 1 of Art. 23 of the Code of Administrative Offenses of the Russian Federation, judges consider cases of administrative offenses provided for in Article 135 of the special part. Cases of administrative offenses under Part 2 of Art. 23. 1 of the Code of Administrative Offenses of the Russian Federation (Article 57 of the Special Part of the Code of Administrative Offenses of the Russian Federation), are subordinate both to the bodies (officials) exercising state control in a certain area of the life of society, and to judges. They are considered by the judges only in cases where the body or official,

The Code of the Russian Federation on Administrative Offenses provides for operational terms for considering cases of administrative offenses. Article 29.6 of the Code of Administrative Offenses of the Russian Federation establishes the period for considering cases of administrative offenses - 15 days from the date the judge receives the protocol and other case materials, prolongation of this period is possible, but not more than for a month. At the same time, this article provides that a case of an administrative offense, the commission of which entails an administrative arrest or administrative expulsion, is considered on the day the protocol on the administrative offense is received and within 48 hours if the person in respect of whom the proceedings are being conducted is subject to administrative detention.

For the sake of efficiency, validity and objectivity, the court may, on its own initiative, take other measures, for example, admit that the failure of the properly notified persons to appear is not an obstacle to the consideration of the case (Article 25.1 of the Code of Administrative Offenses of the Russian Federation). When considering a case on an administrative offense entailing an administrative arrest or administrative expulsion from the Russian Federation of a foreign citizen or stateless person, the presence of the person in respect of whom the proceedings are being conducted is mandatory. All of the above testifies to the improvement of the procedure for considering administrative cases (a simplified and accelerated procedure for the consideration of certain issues by a judge; a system of additional guarantees designed to maximally protect the interests of subjects,

Relatively new for the legislation on administrative offenses is that the reasons for initiating proceedings can be materials received from state and municipal bodies, public organizations, if they contain data indicating the existence of an event of an offense. The reasons are messages in the media, messages and statements received from citizens, organizations, containing data indicating the presence of an event of an administrative offense. In relation to this group of reasons for initiating cases of administrative offenses, the legislator has established small restrictions. Messages from the media, individuals and legal entities cannot be grounds for initiating proceedings under the following articles of the Code of Administrative Offenses of the Russian Federation: Part 2 of Art. 5. 27 ("Repeated violation of labor legislation and labor protection"); Art. 14.12 ("Fictitious or Intentional Bankruptcy"); Art. 14.13 ("Unlawful actions in bankruptcy"); Art. 14.21 ("Inappropriate management of a legal entity"); Art. 14.22 ("Execution of transactions and other actions that go beyond the established powers"); Art. 14.23 ("Carrying out of activities by a disqualified person to manage a legal entity"). The features of this group, a number of authors indicate, are that they are aimed at combating improper management of a legal entity, are associated with the use of such punishments as disqualification (except for part 2 of article 5.27 of the Code of Administrative Offenses of the Russian Federation), establish special rules initiation of such cases. 12 ("Fictitious or Intentional Bankruptcy"); Art. 14.13 ("Unlawful actions in bankruptcy"); Art. 14.21 ("Inappropriate management of a legal entity"); Art. 14.22 ("Execution of transactions and other actions that go beyond the established powers"); Art. 14.23 ("Carrying out of activities by a disqualified person to manage a legal entity"). The

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Initiation of an administrative offense case - the initial stage of proceedings. With regard to proceedings on cases of administrative offenses, this stage has a specific procedural design. Its essence consists in drawing up a special procedural document, namely, a protocol on an administrative offense [14]. The case of an administrative offense is considered initiated from the moment of drawing up the first protocol on the application to a person of measures to ensure the proceedings in the case, provided for in Art. 27.1 of the Code of Administrative Offenses of the Russian Federation. A protocol on an administrative offense is not drawn up in two cases: when a prosecutor initiates an administrative offense case (Article 28.4 of the Administrative Offenses Code of the Russian Federation) and when an administrative penalty is imposed without drawing up a protocol (Part 1 of Article 28.6 of the Administrative Offenses Code of the Russian Federation).

According to paragraph 2 of Art. 22 of the Federal Law "On the Prosecutor's Office of the Russian Federation" the prosecutor and his deputy are given the right to initiate proceedings on an administrative offense. In turn, Art. 28.4 and 28.8 of the Code of Administrative Offenses of the Russian Federation determine the powers of the prosecutor to initiate cases of administrative offenses and send materials to the courts authorized to consider the relevant cases. It should be borne in mind that by virtue of the aforementioned norms, prosecutors (deputy prosecutors) of cities and districts, as well as higher-level prosecutors, have such rights and powers. For example, proceedings on cases of administrative offenses provided for in Art. 5.1, 5.5, 5.7, 5.8, 5.22 - 5.24, initiated by the prosecutor.

In this regard, it should be noted that the prosecutor, exercising supervision over the implementation of laws in proceedings on cases of administrative offenses, has the right to participate in the consideration of the case. In such cases, during the consideration of the case, the opinion of the prosecutor is heard. Within 24 hours from the moment of drawing up the protocol (decision of the prosecutor) and other materials in the case of an administrative offense are sent to the judge (part 1 of article 28.8 of the Administrative Code of the Russian Federation). If the committed administrative offense may entail the imposition of an arrest, then the protocol or resolution on the administrative offense must be submitted to a court of general jurisdiction immediately (part 2 of article 28.8 of the Administrative Code of the Russian Federation). The specifics of the legal regulation of the consideration of cases of administrative offenses by courts of general jurisdiction is associated with the establishment

of a procedure, enshrined in the Code of Administrative Offenses of the Russian Federation. The procedural basis for considering a case is a protocol on an administrative offense drawn up in an appropriate manner by a competent official in terms of compliance with its requirements established by law, and a decision to initiate a case or refuse to initiate. The jurisdiction of cases on bringing to administrative responsibility a court of general jurisdiction is subject to verification, based on the nature of the subject composition and the specifics of legal relations. The first criterion that administrative offense cases must meet is a certain subject composition (bodies and officials who are authorized to draw up protocols). The second criterion concerns the jurisdiction of the cases to the courts of general jurisdiction. The judge finds out whether the consideration of this case falls within its competence. When deciding on the competence of a judge to consider a case on an administrative offense, the rules for determining the jurisdiction of cases on administrative offenses provided for by Art. 23.1 of the Administrative Code of the Russian Federation. It should be borne in mind that the cases referred to in Part 1 and Part 2 of Art. 23.1 and committed by military personnel and citizens called up for military training, are considered by judges of garrison military courts. Judges of arbitration courts consider cases of administrative offenses provided for in Articles 6.14, 7.24, 14.1, 14.10-14.14, 14.21-14.23, 15.10, parts 1 and 2 of Art. 19.19 of the Administrative Code of the Russian Federation. When deciding on the competence of a judge to consider a case on an administrative offense, the rules for determining the jurisdiction of cases on administrative offenses provided for by Art. 23.1 of the Administrative Code of the Russian Federation. It should be borne in mind that the cases referred to in Part 1 and Part 2 of Art. 23.1 and committed by military personnel and citizens called up for military training, are considered by judges of garrison military courts. Judges of arbitration courts consider cases of administrative offenses provided for in Articles 6.14, 7.24, 14.1, 14.10-14.14, 14.21-14.23, 15.10, parts 1 and 2 of Art. 19.19 of the Administrative Code of the Russian Federation. When deciding on the competence of a judge to consider a case on an administrative offense, the rules for determining the jurisdiction of cases on administrative offenses provided for by Art. 23.1 of the Administrative Code of the Russian Federation. It should be borne in mind that the cases referred to in Part 1 and Part 2 of Art. 23.1 and committed by military personnel and citizens called up for military training, are considered by judges of garrison military courts. Judges of arbitration courts consider cases of administrative offenses provided for in Articles 6.14, 7.24, 14.1, 14.10-14.14, 14.21-14.23, 15.10, parts 1 and 2 of Art. 19.19 of the Administrative Code of the Russian Federation. those called up for military training are considered by judges of garrison military courts. Judges of arbitration courts consider cases of administrative offenses provided for in Articles 6.14, 7.24, 14.1, 14.10-14.14, 14.21-14.23, 15.10, parts 1 and 2 of Art. 19.19 of the Administrative Code of the Russian Federation. those called up for military training are considered by judges of garrison military courts. Judges of arbitration courts consider cases of administrative offenses provided for in Articles 6.14, 7.24, 14.1, 14.10-14.14, 14.21-14.23, 15.10, parts 1 and 2 of Art. 19.19 of the Administrative Code of the Russian Federation.

Taking into account the specifics of cases on bringing to administrative responsibility, the obligation to prove the circumstances that served as the basis for drawing up a protocol on an administrative offense lies with the administrative body that applies to the court with an application for imposing administrative responsibility on this person. At the stage of preparation for the consideration of the case, the judge has the right, by his ruling, to demand for the consideration of the case additional materials necessary for a comprehensive, complete and objective clarification of all the circumstances of the case, as well as to appoint an expert examination. If, in the process of preparing for the consideration of the case, it turns out that the presented materials are insufficient and it is impossible to fill them in during the consideration of the case, the judge, in accordance with Art. 29.4 of the Code of Administrative Offenses of the Russian Federation returns the protocol and other materials to the body or official, who drew them up for revision. Article 28.8 of the Code of Administrative Offenses of the Russian Federation establishes a tight deadline for correcting the shortcomings of the protocol. In the process of considering the case, the judge in

accordance with the requirements established by Ch. 26 of the Code of Administrative Offenses of the Russian Federation, examines the evidence on the basis of which it establishes the presence or absence of an administrative offense, the guilt of a person in its commission and other circumstances that are important for the correct resolution of the case. In this case, the judge may not limit himself to examining the evidence received. He has the right, on his own initiative or at the request of the participants in the consideration of the case, to attract and investigate additional evidence (calling and questioning additional witnesses, reclaiming and examining material evidence, etc.). 8 of the Code of Administrative Offenses of the Russian Federation sets a tight deadline for correcting the shortcomings of the protocol. In the process of considering the case, the judge in accordance with the requirements established by Ch. 26 of the Code of Administrative Offenses of the Russian Federation, examines the evidence on the basis of which it establishes the presence or absence of an administrative offense, the guilt of a person in its commission and other circumstances that are important for the correct resolution of the case. In this case, the judge may not limit himself to examining the evidence received. He has the right, on his own initiative or at the request of the participants in the consideration of the case, to attract and investigate additional evidence (calling and questioning additional witnesses, reclaiming and examining material evidence, etc.). 8 of the Code of Administrative Offenses of the Russian Federation sets a tight deadline for correcting the shortcomings of the protocol. In the process of considering the case, the judge in accordance with the requirements established by Ch. 26 of the Code of Administrative Offenses of the Russian Federation, examines the evidence on the basis of which it establishes the presence or absence of an administrative offense, the guilt of a person in its commission and other circumstances that are important for the correct resolution of the case. In this case, the judge may not limit himself to examining the evidence received. He has the right, on his own initiative or at the request of the participants in the consideration of the case, to attract and investigate additional evidence (calling and questioning additional witnesses, reclaiming and examining material evidence, etc.). on the basis of which it establishes the presence or absence of an administrative offense, the guilt of a person in its commission and other circumstances that are important for the correct resolution of the case. In this case, the judge may not limit himself to examining the evidence received. He has the right, on his own initiative or at the request of the participants in the consideration of the case, to attract and investigate additional evidence (calling and questioning additional witnesses, reclaiming and examining material evidence, etc.). on the basis of which it establishes the presence or absence of an administrative offense, the guilt of a person in its commission and other circumstances that are important for the correct resolution of the case. In this case, the judge may not limit himself to examining the evidence received. He has the right, on his own initiative or at the request of the participants in the consideration of the case, to attract and investigate additional evidence (calling and questioning additional witnesses, reclaiming and examining material evidence, etc.).

In accordance with Part 2 of Art. 2.1 of the Code of Administrative Offenses of the Russian Federation, a legal entity is found guilty of committing an administrative offense if it is established that it had the opportunity to comply with the rules and regulations, for violation of which the Code of Administrative Offenses of the Russian Federation or the laws of a constituent entity of the Russian Federation provides for administrative liability, but this person was not all measures have been taken to comply with them. The new Code of Administrative Offenses of the Russian Federation in Chapter 30 "Revision of decisions and decisions in cases of administrative offenses" establishes uniform rules for considering complaints in these cases, which are significantly different from the appeal and cassation proceedings in civil cases. In particular, Taking into account the specifics of administrative-procedural relations, the issues of the timing and procedure for appealing, as well as the consideration of the complaint and the adoption of a decision on it, are resolved in a different way. It should be noted that of fundamental importance for law enforcement practice is the fact that, in the manner prescribed by Chapter 30 of the Code of Administrative Offenses of the Russian Federation, both decisions on the imposition of an administrative penalty and

decisions on the termination of proceedings in a case of an administrative offense are being reviewed, as well as rulings on refusal to initiate proceedings. The right of citizens to appeal against rulings on refusal to initiate proceedings, decisions and decisions in cases of administrative offenses is a state-guaranteed opportunity to restore violated rights and protected interests, a means of identifying and eliminating shortcomings in the activities of bodies authorized to consider cases of administrative offenses. The exercise of the right to appeal is subject to the discretion of the persons who have been granted such a right.

Among the subjects of the right to appeal against decisions in cases of administrative offenses are the person in respect of whom proceedings are underway in the case of an administrative offense, the victim, legal representatives of an individual, legal representatives of a legal entity, a defender and a representative, a prosecutor, etc. cases are necessary on the basis of an application by a person in civil proceedings in accordance with the provisions of Chapter 25 of the Code of Civil Procedure of the Russian Federation. In this regard, it should be noted that the complaint must be made in writing. The Code of Administrative Offenses of the Russian Federation does not establish requirements for the content of a complaint against a decision in a case of an administrative offense. A complaint against a decision in a case of an administrative offense can be filed within 10 days from the date of delivery or receipt of a copy of the decision [Art. 30.3 of the Administrative Code of the Russian Federation]. As a general rule, such complaints are subject to consideration in accordance with the provisions of Chapter 29 of the Code of Administrative Offenses of the Russian Federation "Consideration of a case of an administrative offense", taking into account the features that are established in Art. 30.5 - 30.8 of the Administrative Code of the Russian Federation. This circumstance is very significant, a number of authors note, since many scientific and practical workers believe that the procedure for revising a decision in an administrative offense case, with the exception of the procedure and terms for filing a complaint, is actually not regulated in the Code of Administrative Offenses of the Russian Federation [20]. As a general rule, such complaints are subject to consideration in accordance with the provisions of Chapter 29 of the Code of Administrative Offenses of the Russian Federation "Consideration of a case of an administrative offense", taking into account the features that are established in Art. 30.5 - 30.8 of the Administrative Code of the Russian Federation. This circumstance is very significant, a number of authors note, since many scientific and practical workers believe that the procedure for revising a decision in an administrative offense case, with the exception of the procedure and terms for filing a complaint, is actually not regulated in the Code of Administrative Offenses of the Russian Federation [20]. As a general rule, such complaints are subject to consideration in accordance with the provisions of Chapter 29 of the Code of Administrative Offenses of the Russian Federation "Consideration of a case of an administrative offense", taking into account the features that are established in Art. 30.5 - 30.8 of the Administrative Code of the Russian Federation. This circumstance is very significant, a number of authors note, since many scientific and practical workers believe that the procedure for revising a decision in an administrative offense case, with the exception of the procedure and terms for filing a complaint, is actually not regulated in the Code of Administrative Offenses of the Russian Federation [20].

In this regard, it should be noted that the Code of Administrative Offenses of the Russian Federation establishes a relatively short period for considering a complaint against decisions in a case of an administrative offense - 10 days from the date of its receipt with all case materials in a court competent to consider the complaint. For complaints against orders of administrative arrest, such a period is one day, if the person brought to administrative responsibility is serving an administrative arrest. The preparatory actions of the judge, which include checking the jurisdiction of the complaint to this court, are important for the observance of the established deadlines and the prompt consideration of the complaint. If the court concludes that the consideration of the complaint received does not fall within its competence, then it is sent for consideration by jurisdiction within 3 days. In this regard, it should be borne in mind that, unlike the appeal proceedings and proceedings in the cassation instance in civil cases, in proceedings on cases of an administrative offense, the judge is not

connected with the arguments of the complaint and verifies the case in full. Therefore, the judge has the right to order an examination, to demand additional materials, to summon the persons whose participation is necessary when considering the complaint. Given the special procedural procedure for considering a case of administrative offenses, the judge is not entitled to make a decision on the grounds and in the form provided for by the Code of Civil Procedure of the Russian Federation. In particular,

And the last thing. A decision made on a complaint against a decision in a case of an administrative offense must be immediately announced. A copy of the decision on a complaint against a decision in a case of an administrative offense within 3 days after its issuance is handed or sent to an individual or a legal representative of a legal entity, in respect of whom a decision was made in the case, as well as to the victim in case of filing a complaint or the prosecutor at his request. The decision of a district judge on a complaint against a ruling on an administrative offense made by a justice of the peace is not final, but can be appealed to a higher court in accordance with the rules and norms of Chapter 30 of the Code of Administrative Offenses of the Russian Federation.

The above allows us to define the concept under study (administrative jurisdiction) on the following grounds: offenses is simplified in comparison with the civil and criminal proceedings. These cases can be resolved and, in addition to the court, other state bodies and officials, which does not correspond to the principle of administering justice only by the court; b) according to legal regulation. For administrative jurisdiction, this is, first of all, the Code of the Russian Federation on Administrative Offenses, as well as a number of norms enshrined in tax, natural resources, customs, antimonopoly legislation, etc .; c) on the basis of what cases are being considered. Administrative jurisdiction is proceedings on cases of administrative offenses, disciplinary proceedings, proceedings on complaints, enforcement proceedings, proceedings on the application of measures of administrative procedural coercion on the basis of administrative procedural norms [21]. This is not justice. Its purpose and main task is to protect the individual, to consider guarantees of the rights and freedoms of citizens. In these cases, the court resolves the dispute about the law, but about the right not civil, but administrative [22]; d) procedural differences. For administrative jurisdiction, the procedure is established and regulated by special normative acts: the Constitution of the Russian Federation, federal laws, decrees of the President and the Government of the Russian Federation,

In our opinion, based on the substantive nature of legal cases of administrative offenses, procedural and specific features in the order of their consideration, judicial control in the sphere of administrative jurisdiction is carried out in a special procedural order in order to protect the rights and interests of persons.

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**CRIMINAL LEGAL CONTROL MEASURES
WITH TERRORISM IN RUSSIA AT THE BEGINNING OF THE XX
CENTURY**

The article examines the criminal law measures to combat terrorism, taken in Russia at the beginning of the XX century. The author analyzed the results of the adoption of the Criminal Code of March 22, 1903.

In article criminally-legal measures, on the fight against terrorism, accepted in Russia in the XX-th century beginning are investigated. Also the author analyzes results of acceptance of Criminal Ulozhenija from March, 22nd, 1903.

Key words: acts of terrorism, state system, criminal law measures, Criminal Code of 1903, responsibility.

Keywords: terrorism certificates, a political system, criminally-legal measures, responsibility.

The beginning of the XX century. (from the point of view of the development of criminal legislation) was marked by the adoption of the Criminal Code of March 22, 1903. Traditionally, for the pre-revolutionary Russian criminal legislation, its special part was opened with a chapter on crimes against faith, and then followed by the chapter "On revolt against the supreme power and on criminal acts against the Holy Person of the Emperor and Members of the Imperial House." Substantively, these norms have not changed much in comparison with the Code of Penalties and Correctional Laws of 1845. The main objects of encroachment - the state system, the territorial integrity of the state, which are characteristic of terrorist crimes, were not mentioned in the norms of the Criminal Code.

Another direct object of a terrorist act, in addition to the person of the emperor and members of his family, in the articles of Ch. 3 is not indicated, although in the "terrorist war" of the populists with the government, many statesmen of the highest echelon, middle-level officials and ordinary citizens of the state died. Apparently, this is the autocratic thinking of the legislator. T. Isaeva correctly notes that the terms "terrorist act", "terror" or "terrorism" are not found in the Criminal Code; probably, the legislator perceived them as a street neologism and preferred to use more familiar, descriptive expressions ("encroachment on life, health, freedom, inviolability of the sacred person of the reigning emperor", "encroachment on overthrowing the reigning emperor from the throne", "violent encroachment on changing the way of government " etc.).

Given the political and criminal situation that developed at the beginning of the XX century. in Russia, in the Criminal Code of 1903 was included Art. 126, which established responsibility for participation in a community that deliberately set the goal of its activities to overthrow the existing social system in the state by means of explosives or shells. The content of this norm is close to the existing in modern reality criminal law measures.

It is necessary to pay attention to the fact that the norm does not establish responsibility directly for the commission of terrorist acts - this is still done on the basis of the legislation envisaged for wartime, that is, emergency in peace. This rule establishes responsibility, so to speak, for a deferred, future intent. A crime is considered completed from the moment a person enters such a community, regardless of whether any preparations have already been made or, even more so, attempts. Cooking and assassination require additional qualifications under the relevant emergency legislation. Since the objective side of this crime is only participation in society, and not the preparation and commission of terrorist acts, the responsibility provided for by this norm is much softer: hard labor for up to eight years or exile. It seems that the inclusion of such a norm in the criminal law is a correct and necessary step towards overcoming terrorist acts.

In 1906, taking into account the situation in the country, P.A. Stolypin took the initiative to introduce even more emergency measures to normalize the situation. He noted: "Unfortunately, the bloody delirium, gentlemen, has not yet subsided, and with hardly an ordinary way to suppress it on the shoulder of our ordinary regulations ... The state can, the state is obliged, when it is in danger, to adopt the strictest, most exclusive laws to protect yourself from decay. " As a result of the initiative of P.A. Stolypin, the Imperially approved provision of the Council of Ministers "On strengthening responsibility for the spread of anti-government doctrines and judgments among the troops and on the transfer of cases on the indicated criminal acts to the department of military and naval courts" dated August 18, 1906.

The criminally-legal measures to combat terrorism here were the norms of Article 1 on responsibility for calls for the overthrow of the existing system in the state in a manner dangerous to the lives of many people. In this case, the perpetrator could be punished with hard labor for a term of at least six years. Art. 3 of the Regulations indicates that such crimes are tried in military courts. Approved the next day - August 19, 1906 - the Regulation on the establishment of courts-martial enshrined a speedy and simplified procedure for considering cases. So, for example, the court must complete the consideration of the case no later than two days; the verdict takes effect immediately and is carried out immediately (in any case, no later than 24 hours from the date of its pronouncement). Decisive government measures at the beginning of the XX century. along with the improvement of the activities of the detective services, by 1909, according to K.V. Gusev, it was possible to detect and prosecute the most dangerous criminals. However, not all [2]. Some of the losses were especially sad for Russia. The head of the Petersburg security department AV Gerasimov wrote: "The terrorist act of July 15, 1904 deprived the empire of a major leader, a man who was too arrogant, but strong, domineering, who held all the threads of domestic policy in his hands" [2].

Thus, it should be recognized that Russia in the XIX and early XX centuries. allowed unacceptable slowness, which led to the physical elimination of a number of powerful statesmen and actually beheaded the country.

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Miroshnichenko D.A.

INTERPRETATION ACTIVITIES COURTS AS A PROBLEM OF LEGAL SCIENCE

The article shows that in the process of clarifying the meaning of legal norms in the context of a specific case, co-authorship (or construction) of their own individual meaning of the norm, which unites both the will of the legislator and the will of the law in the will of the interpreter, is imperceptible to the interpreter. Therefore, the court decision can only partly be predicted, and the effectiveness of law and the judiciary depends (to a greater extent) on the moral qualities of its staff than on the perfection of legislation.

All these conclusions make it possible to critically rethink the concept of separation of powers, as well as a discussion about the recognition of judicial practice as a source of law.

In article it is shown that in the course of explanation of sense of rules of law in a context of a concrete case there is a co-authorship imperceptible for the interpreter, or designing of own individual sense of the norm uniting both will of the legislator , and will of the law in an ox of the interpreter. Therefore, the judgment only partly can be predicted, and efficiency of the right and judicial authority depends in a greater degree on moral qualities of its personnel structure, than from perfection of the legislation. All these conclusions allow rethinking critically the concept of division of the authorities, and also discussion of a recognition of judiciary practice by a right source.

Key words: court, legal technique, legal structure, law, lawmaking, legal implementation, legal means.

Keywords: court, legal technology, technical legal construction, law, lawmaking, legal realization, legal means.

One of the most acute and lively discussed theoretical and practical issues related to the functioning of the judiciary is the problem of judicial lawmaking. The question is whether the court, along with the interpretation and application of law, can also be engaged in the creation of new legal norms, or, which is the same, whether the judicial practice in Russia can act as a source of law.

The most polar points of view continue to be expressed on this issue. There remains a fairly large group of authoritative specialists who deny the possibility of considering court decisions as sources of law. Their arguments boil down mainly to the fact that this would contradict the principle of separation of powers, that law-making powers are not granted to courts in the Russian legal system.

So, according to V.S. Nersesyants, "this unambiguously follows from the constitutional concept of Russian legal statehood and the constitutional regulation of the principle of separation of powers into legislative, executive and judicial ... The main meaning of the separation of powers is such a delineation of functions, powers and spheres of activity of these authorities so that each of them does its own thing. The necessary interaction of authorities (as well as the corresponding system of checks and balances) can and should be carried out only in strict and consistent compliance with the requirement of the principle of separation of powers. Otherwise, the recognition of the principle of separation of powers will turn out only in words, but in fact. mixing of their functions, powers and spheres of activity, endowing, for example, the judiciary also with legislative powers "[1, p. 34-35].

However, these statements remain largely controversial, since neither the Constitution of the Russian Federation, nor the current legislation provide a clear scheme for securing certain types of legal activity (lawmaking, interpretation, law enforcement, etc.) for individual branches of government; as a rule, there is a "cross", mixed model, when each of the branches of government (in one volume or another) is given the right to carry out all these types of

activities. Therefore, there is no reason to deny the court the law-making powers with references to the principle of separation of powers. According to Article 10

Конституции Российской Федерации, государственная власть в Российской Федерации осуществляется на основе разделения на законодательную, исполнительную и судебную. Органы законодательной, исполнительной и судебной власти самостоятельны. Из этих конституционных положений нельзя сделать никакого вывода относительно возможности или невозможности осуществления судами правотворческой деятельности. Хотя правотворчество традиционно «закрепляется» в качестве основной функции за органами законодательной власти, речь не идет ни о какой монополии в данной сфере. В частности, органы исполнительной власти занимаются правотворческой деятельностью не менее, если не более интенсивно (по крайней мере, в количественном измерении), нежели законодательные органы. Однако подобное положение дел давно уже рассматривается как естественное и само собой разумеющееся и не становится поводом для обвинений в нарушении принципа разделения властей. Следовательно, нет веских оснований применять этот аргумент и в отношении судебной власти.

If we turn to the theoretical model of the separation of powers, then it also does not provide an unambiguous solution to this problem. The founder of the theory of separation of powers Sh.L. Montesquieu generally distinguished not "branches" of power, but three "kinds" of power: "By virtue of the first power, the sovereign or institution creates laws, temporary or permanent, and corrects or abolishes existing laws. By virtue of the second power, he declares war or concludes peace, sends or receives ambassadors, ensures security, and prevents invasions. By virtue of the third power, he punishes crimes and resolves clashes between individuals. The last power can be called judicial, and the second - simply the executive power of the state "[2, p.291]. The combination of different "kinds" of authorities in the same hands, according to Montesquieu, is extremely undesirable for the state, but it is not at all impossible, but, on the contrary, quite often in practice. Actually, the case under consideration, namely the possibility of the courts creating legal norms, cannot be considered a "combination in the same hands" of different kinds of power, if only because the court does not claim to issue laws. It is interesting that England became the standard of separation of powers for Montesquieu - exactly that state in which the tradition of judicial lawmaking has always been the most developed among all European countries.

Proponents of the opposite opinion, recognizing judicial practice as a source of law, basically point out that judicial decisions have already actually acquired this status, regardless of official recognition, since the courts, when considering specific cases, use earlier decisions and sentences in similar cases as models, as well as relevant explanations of the higher courts. For example, N.N. Voplenko points out that court decisions "in their actual status perform the functions of sources of law, while they are not officially recognized as such ... They help law enforcement agencies to correctly qualify public relations that are the subject of law enforcement, to consider and resolve a legal case in a regime of combining law and justice ... "[3, p.22].

However, such arguments also do not look flawless, since the very fact of using something in justice to develop or substantiate a court decision, strictly speaking, is not yet a criterion for the source of law. After all, the source of law, according to the generally accepted definition, is an external way of expressing and consolidating a legal prescription, and not just something that is used in a legal process. Thus, in order to substantiate that a court decision or any other phenomenon is a source of law, it is necessary to demonstrate that it acts as a form for such content that meets the characteristics of legal norms (prescriptions).

Outwardly, the differences between law-making and interpretive activities seem quite obvious, since they follow from the terms themselves. Indeed, creativity is a process during which, thanks to the activity of the subject, something new is created, something new that did not exist before. Lawmaking in the Russian theory of law is traditionally defined as "a form of state activity aimed at creating legal norms, as well as at their further improvement, change or abolition" [4, p.307]. Thus, creativity in the field of law includes not only the creation of legal

norms, but also activities "with the opposite sign", as a result of which the norms, on the contrary, cease to exist.

Interpretation as an intellectual activity is aimed at finding the meaning inherent in some object. Therefore, it assumes that this object already exists and is available for cognition, in contrast to creativity, which itself constructs its object. Therefore, interpretation is understood most often as "activities to establish the content of a legal act for its practical implementation" [5, p.290].

It would seem that the question of the relationship between these phenomena is clear enough. They have different directions and represent quite separate stages in the mechanism of legal regulation. Lawmaking always precedes the interpretation of law, since for the interpretation of a text it is necessary that this text has already been created by someone. The interpretation of law, in turn, is a necessary intermediate stage between lawmaking and law enforcement, since in order to bring one's actions in accordance with the requirements of law, it is necessary, first of all, to understand the meaning of these requirements. The question of the possibility of mutual "overlap" of these two phenomena remains unresolved, that is, whether there can be situations in the legal life of society when the interpretation of law is at the same time lawmaking. It should be noted right away that the general ideas about creativity and interpretation as socio-cultural phenomena do not at all exclude such a coincidence, since interpretation can simultaneously be creativity, moreover, this is most often what happens. The possibility that in the process of interpretation a new legal norm may arise is not officially (formally legal) fixed, but it cannot be concluded from this that such an option is excluded. The fact is that the very concepts of "legal norm", "source of law", "law-making", etc. are doctrinal in nature (and for the most part) do not occur at all in official legislative texts. The application of the term "law-making" to the legislative process itself also exists only in the scientific language, and is absent in the official normative texts. since interpretation can be at the same time creativity, moreover, more often than not, this is exactly what happens. The possibility that in the process of interpretation a new legal norm may arise is not officially (formally legal) fixed, but it cannot be concluded from this that such an option is excluded. The fact is that the very concepts of "legal norm", "source of law", "law-making", etc. are doctrinal in nature (and for the most part) do not occur at all in official legislative texts. The application of the term "law-making" to the legislative process itself also exists only in the scientific language, and is absent in the official normative texts. since interpretation can be at the same time creativity, moreover, more often than not, this is exactly what happens. The possibility that in the process of interpretation a new legal norm may arise is not officially (formally legal) fixed, but it cannot be concluded from this that such an option is excluded. The fact is that the very concepts of "legal norm", "source of law", "law-making", etc. are doctrinal in nature (and for the most part) do not occur at all in official legislative texts. The application of the term "law-making" to the legislative process itself also exists only in the scientific language, and is absent in the official normative texts. officially (formally and legally) it is not fixed, but it cannot be concluded from this that such an option is excluded. The fact is that the very concepts of "legal norm", "source of law", "law-making", etc. are doctrinal in nature (and for the most part) do not occur at all in official legislative texts. The application of the term "law-making" to the legislative process itself also exists only in the scientific language, and is absent in the official normative texts. officially (formally and legally) it is not fixed, but it cannot be concluded from this that such an option is excluded. The fact is that the very concepts of "legal norm", "source of law", "law-making", etc. are doctrinal in nature (and for the most part) do not occur at all in official legislative texts. The application of the term "law-making" to the legislative process itself also exists only in the scientific language, and is absent in the official normative texts.

In this regard, arguments, according to which acts of judicial interpretation of law are not officially recognized as sources of law in Russia, lose all meaning. In this case, it is unclear what is meant by official recognition, since not a single legal phenomenon at the level of normative texts is generally declared a source of law - this also applies to the laws themselves, bylaws, international treaties, etc. For example, the Constitution of the Russian

Federation defines its own status as follows: "The Constitution of the Russian Federation has supreme legal force, direct effect and is applied throughout the territory of the Russian Federation" (part 1 of article 15). The generally binding nature of the laws is enshrined in the following way: "State authorities, local self-government bodies, officials, citizens and their associations are obliged to comply with the Constitution of the Russian Federation and laws" (part 2 of article 15). As you can see, neither the Constitution nor the laws are directly declared sources of law.

The same applies to a similar argument: "Neither the Constitution of the Russian Federation, nor the Federal Constitutional Laws" On the Judicial System of the Russian Federation, "" On the Constitutional Court of the Russian Federation, " function "[6, p. 155]. Familiarization with these and other Russian laws will show that not only the judicial, but also no other state bodies are directly endowed with a "law-making function." there is no such term in the legislation.

Does this mean that law-making in Russia is not carried out at all? Consequently, it cannot be considered that acts of judicial interpretation are not sources of law solely on the basis of the absence of "official recognition".

While there was a clear reluctance to recognize acts of official interpretation as a special type of sources of law, it was, of course, difficult to ignore the significant similarities between them. As a kind of compromise to characterize clarifications on judicial practice issued by the highest courts, it was proposed to use the concept of "legal status". "Legal regulations, in contrast to the norms of law, are more closely and directly related to legal practice, they are" operational "or" qualification "rules expressing the need for a uniform understanding and application of current legislation. By virtue of their persuasiveness, informational character and repeated application of the Legal Regulations, they contribute to the correct resolution of legal cases, contain a concretized idea of the legality of law enforcement in cases of the same type "[7, p.106].

It is worth noting that it is precisely the combination of lawmaking and interpretation of law that characterizes the modern model of case law in Anglo-Saxon countries: "Currently, in common law countries, judges are mainly engaged in the interpretation of statutes, and their activities are thus related to law enforcement. The judicial reading of the statute becomes, in turn, a precedent, only the so-called "precedent of interpretation." Precedents of interpretation differ in that they are based on law. Thus, modern case law, in the main, develops through precisely the precedents of interpretation, and not "pure" precedents "[8, p.8].

So, the ratio of judicial interpretation of law and lawmaking can appear in three main versions:

1) law-making in all cases precedes judicial interpretation, since the norm that has already been created, is applied and has legal force is subject to interpretation;

2) law-making can follow the judicial interpretation if, as a result of the interpretation, gaps, conflicts and other shortcomings of legal regulation are revealed, which are subsequently eliminated in the course of the law-making process;

3) lawmaking may coincide with judicial interpretation in the case when the judicial authority carries out an official normative interpretation of legal prescriptions.

Thus, in a number of cases, the judicial interpretation of law can simultaneously perform the functions of lawmaking (the so-called "lawmaking interpretation"). Merging the interpretation of law and lawmaking does not contradict the essence of justice, since these two types of activities are not really mutually exclusive. As a result of clarification of a particular legal norm, it may be necessary to issue an explanatory document, which, on the basis of direct instructions from the current Russian legislation (Article 6 of the Federal Constitutional Law "On the Judicial System of the Russian Federation", Part 2, Article 13 of the Federal Constitutional Law "On Arbitration Courts in the Russian Federation") itself has the properties of legal obligation and normativity.

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Khakhaleva E.V.

**SOME QUESTIONS ARISING DURING
IMPLEMENTATION OF PUBLIC AUTHORITY
MULTIFUNCTIONAL CENTERS**

The issues arising in judicial practice when determining the regulatory legal act of management need to be normatively consolidated. The author examines the signs of the normativity of a legal act of management, examines the signs of individual legal acts of management, reveals the issues of the legal nature of acts of multifunctional centers.

The questions arising in judiciary practice at the definition of the standard legal certificate of management need their standard fastening. Normativeness signs the legal certificate of management are considered, signs of individual legal certificates of management are investigated. Questions of the legal nature of certificates of the multipurpose centers reveal.

Key words: regulatory legal act of management, signs of normativity, multifunctional center.

Keywords: the standard legal certificate of management, signs of normativeness, the multipurpose center.

The subject of judicial control is administrative actions (inaction) of executive authorities, which include the issuance of legal acts of management, the conclusion of administrative contracts, as well as the commission of other actions (inaction) of a legal nature. The most significant and important administrative action is the publication of legal acts of management, because it is within its framework that the main directions of public administration are implemented. In this regard, the court, exercising control over the managerial actions (inaction) of the executive authorities, performs its control function in relation to legal acts of management, the adoption of which is the main managerial action, the basic form of implementing the goals, objectives, functions of the executive authorities. With the help of acts of management, issues of detailing the norms of law are resolved, contained in the acts of the legislative authorities. Unfortunately, the legislator has not yet decided on the concept of such an important legal category as "legal act of management" ("administrative act", "administrative act", etc.). Summarizing the opinions of scientists on the definition of a legal act of management, we can formulate it as a public unilateral expression of the will of an executive authority that complies with the law (norms of law and legal relations arising in connection with their implementation, as well as natural human rights enshrined in international normative acts and the Constitution RF) and aimed at the implementation of the executive branch, its tasks and functions, to achieve its goals. It is known that in terms of content, regulatory legal acts of management are legal acts.

Signs of regulatory legal acts of management in the literature are disclosed quite fully. In our opinion, when formulating the signs of the normative nature of a legal act of management, one should take advantage of the achievements of scientists in this area. In particular, such features include the repeated use of it, the absence of a personified addressee, the regulation of the same type of managerial social relations [2, p.82, 84; 3, page 6; 4, p. 92-400; 5, p.43]. Judicial practice supplements all these features with an indication of the issuance of a regulatory legal act of management in the prescribed manner by an authorized executive body or official [1].

The analysis of the above signs of regulatory legal acts of management contributes to the presence of two conclusions. Firstly, some of the above features are also characteristic of individual legal acts of management. In particular, this refers to the sign of legality (in our understanding of legality), as well as the sign of the issuance of an act in a certain order by the competent executive authority or official. Secondly, let us pay attention to the fact that if

scientists distinguish the main feature [5, p.26], then there must be secondary or additional features.

It seems to us that the opinion of those jurists who, among the main features of the regulatory legal act of management, include the absence of a personified addressee and the repeated application, is correct. It is these signs that make it possible to show the normativity of a legal act of management. Some of the other features (the preservation of the action of the act regardless of its execution and the regulation of the same type of managerial social relations) are considered by us to be additional features, since they more fully reveal the content of one of the main features - the repeated use.

Thus, the primary features of regulatory legal acts of management that we have identified allow us to consider it a public unilateral authoritative written expression of the will of an executive authority, adopted in accordance with and on the basis of the current law, aimed at the implementation of the executive power, its tasks and functions, at achieving its goals, characterized by repeated application and the lack of a personalized addressee.

It would seem that in the presence of clearly indicated signs, it is possible to determine which legal act of management is normative. However, in some cases, this seems to be quite complicated, and certain difficulties arise in establishing the normative nature of the legal act of management. As a rule, such situations take place. when the rules of law are not visible in a particular legal act.

In accordance with the Concepts, the provisions of which are currently being implemented, the functions of providing public services can be transferred to other, powerless, subjects [6,7]. Concepts are, in a way, a plan for the further development of legislation in the area under study, in connection with which the regulatory legal acts adopted for their implementation provide that the transfer of power is carried out to multifunctional centers (MFC) - state or municipal institutions (including autonomous institutions), - created by a constituent entity of the Russian Federation or a municipal entity in order to organize the centralized provision of state (municipal) services [8]. Note that the process of creating an MFC includes outsourcing,

According to paragraphs. 5, 6 of the Rules for the exercise by a federal budgetary institution of the powers of the federal government body (state body) to fulfill public obligations to an individual subject to execution in monetary form, and to provide financial support for their implementation, the government body vests the budgetary institution with the authority to carry out the functions of providing public services by a legal act of management - an order that fixes public obligations, the powers for the implementation of which are transferred by the federal government body (government body) to an institution, the rights and obligations of the institution, its responsibility; the procedure for the executive authority to exercise control over the implementation of the delegated powers by the institution; details of the territorial body of the Federal Treasury,

At the same time, we note that on the basis of Art. 15 of the Federal Law of July 27, 2010 "On the organization of the provision of state and municipal services" (hereinafter - Federal Law No. 210) [10] the provision of services in multifunctional centers (hereinafter - MFC) is carried out in accordance with the agreements on interaction. The agreement, in particular, provides for provisions that are almost identical to the terms of the order on the transfer of public powers, with the only difference that the order prescribes the procedure for the executive authority to exercise control over the implementation of the transferred powers by the institution (Article 18 of the Federal Law No. 210). This means that a budgetary institution is endowed with powers by virtue of an order, and when exercising its powers, it acts on the basis of agreements on interaction with government bodies. Here we just note that these agreements, in our opinion, are a kind of administrative contracts, and the definition of the legal nature of a legal act of management (order) on the transfer of powers to an institution needs additional coverage. Unfortunately, the legislator did not specify whether an order should be normative or individual for the institution to exercise the powers of the federal government body (state body) to fulfill public obligations to individuals. At the same time, the fulfillment of public obligations means the fulfillment of powers of authority on behalf of the

executive authority [9]. On the one hand, this act should be recognized as normative, as it corresponds to its individual characteristics. The fact is that it is designed, firstly, for repeated use, and secondly, to fulfill public obligations by a budgetary institution in relation to an indefinite circle of individuals. However, on the other hand, this order is personified, since it is issued in relation to a specific budgetary institution, to which the powers of the federal government body are transferred. Therefore, the order in question should be considered a mixed legal act of management. It seems that the introduction of such a system for the fulfillment of public obligations to individuals by the IFC makes it possible to make an assumption about the possibility of providing public services to legal entities in a similar way. The primary and main management action that multifunctional centers carry out in the course of the implementation of the powers delegated to them, obviously, are actions that entail legal consequences. For example, acceptance of documents, registration of documents, issuance to the applicant of a receipt for receipt of documents indicating their name, quantity, serial number, date of receipt of documents, personal data, position and signature of the employee [11]. These actions are included in the number of management actions and entail legal consequences, since the basis for starting the provision of the service is the personal appeal of the applicant (his representative) with a set of documents required to receive the service. In this regard, we note one of the requirements of the legislator on the availability in the MFC of information on the procedure for appealing against actions (inaction), as well as decisions made by the employees of the center during the implementation of certain administrative procedures (actions) [8]. It is known that the appeal can take place in an administrative or judicial order. We are only interested in the judicial procedure for appeal. Actions (inaction) of MFC employees, entailing legal consequences, of course, can be appealed in court. In jurisprudence, it is recommended to consider, in the order of Chapter 25 of the Code of Civil Procedure of the Russian Federation, cases on challenging actions (inaction) of legal entities and individual entrepreneurs, taken, committed during the exercise of specific state and power powers transferred by them in the prescribed manner [12].

The dispute is caused by the inclusion in the subject of judicial control of decisions of employees of the center in the course of performing certain administrative procedures (actions). The essence of our disagreement is to challenge the possibility of such persons making decisions appealed in accordance with Chapter 25 of the Code of Civil Procedure of the Russian Federation. Previously, we examined the content of the term "decision" and came to the conclusion that this concept should cover all legal acts of management, and not only acts of an individual nature, as the court practice interprets the "decision". It is clear that the MFC cannot issue normative and mixed legal acts of management. The situation is more complicated with individual legal acts of management. MFCs implement the powers of the executive authorities transferred to them, that is, they exercise public powers and act on behalf of the relevant executive authority. Their activities are controlled by those state bodies that, having formed these institutions, transferred them the functions of providing public services [13]. It is the founders who approve the administrative regulations for the provision of public services by multifunctional centers [14].

Thus, the MFC, implementing the provisions of administrative regulations, implements administrative procedures. Let's pay attention to the fact that as one of the indicators of the effectiveness of the implementation of administrative regulations in the MFC are indicators characterizing the execution of administrative procedures. However, this does not mean at all that by delegating to the MFC the authority to provide public services, the executive authority at the same time transfers the authority to adopt legal acts of management. The fact is that, while providing a public service, the MFC is a kind of intermediary between an individual who receives the service and the relevant executive authority that must provide it. When making certain decisions related to the provision or provision of public services,

It seems not entirely correct that the legislator denotes the possibility to appeal in court the decisions of the MFC employees during the implementation of certain administrative procedures (actions). You can only appeal against their administrative and legal actions, that is, actions that entail legal consequences. It is inappropriate to provide MFC employees with

the right to make independent decisions, as it began to happen in practice. One of the administrative regulations stipulates that the head of the relevant department of the MFC makes the final decision on the refusal to accept documents for the provision of municipal services. In this case, the applicant should be asked to contact the head of the relevant body (under the agreement on interaction) with a statement that is accepted at the MFC [14]. I think that the refusal to accept documents should be carried out by the authorized body, and the MFC should only transfer documents from it. By granting the right of refusal to the MFC, an obstacle to the receipt of services is carried out, which violates the rights of the applicant.

The identified issues are only a small part of the problems that arise when determining the normative nature of a legal act of management. However, even they show how important it is to timely legislatively consolidate the concept of a legal act of management, as well as the signs of its normativity.

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M.V. Naumenko

**GENDER SOCIALIZATION
ADOLESCENTS AND DETERMINANTS
PROFESSIONAL SELF-IDENTIFICATION**

The author shows the importance of the professional activity of parents for the formation of gender identification of adolescents, considers the multifactorial nature of the determination of the processes of gender socialization. The article reveals the problems associated with professional segregation according to the principle of gender stereotypes, examines the mechanism of the influence of a person's social gender on the process of his professional self-determination.

In the article the importance of parents' professional activity for the formation of teenagers' gender identification as well as factors of determination of gender socialization processes are highlighted. The author touches upon the problems connected with professional segregation based on principles of gender stereotypes and considers the mechanism of influence of a person's social gender on his professional self-determination.

Key words: gender socialization, professional identification, agents of socialization, family, professional self-determination.

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Among the identification factors influencing the processes of socialization (social belonging, marital status, educational level, ethnicity, etc.), gender is one of the most important. However, one should not give it a dominant, decisive value, because in certain socio-cultural situations, various factors may come to the fore. True, these processes have another side: the construction of an individual's gender identity is a continuous process, which, however, is also associated with the deconstruction of gender in those conditions when this factor is not particularly significant. It is not for nothing that in modern concepts of identification, gender is defined as "played out" in the course of communicative influence. This raises the problem of determining the nature of the interaction of sociocultural causes,

In determining the gender identification of adolescents, the action of two processes [2] acquires a very high significance, which should be considered as complementary or, using the language of modern humanities, complementary. In other words, we are talking here about social typification and individual behavior, conditioned by inclinations and preferences. In the course of gender socialization of adolescents, behavioral processes are produced and transmitted through a certain unification, social typification. Gender is a sociological category, although psychologists, philosophers, historians, etc. take an active part in its study. Adaptation to the social environment is associated with that the people around the individual unconsciously evaluate him and his actions from the point of view of the gender-role relations that have developed within the framework of this socio-cultural system. Of course, in culture there is a certain social "backlash" in the space of which it is possible to realize some creative possibilities for the innovative change of gender relations.

The very gender nature of man and the keen interest in it at the end of the twentieth century clearly testifies to the changes that have taken place in the very thick of sociological knowledge about the world [3]. Thanks to gender sociology, it became clear that society, social groups, social structures, public institutions are gender-specific. Gender is an important component of power structures, and changes in this area have a serious impact on the social life practices and actions of individuals. Gender norms, stereotypes, identification in a crisis-ridden transitional society are undergoing significant changes, exerting their direct impact on the gender status of the family and family ties, which determines the behavior of adolescents. These phenomena at the level of mass consciousness are produced by modern advertising,

disseminated by the mass media, and a teenager, being drawn into this system, can lose himself, his gender identity, which is a very dangerous sign, a kind of social ailment. The institution of the family should be noted among the most significant agents of gender socialization in adolescence. The socializing influence of the family is manifested in a very complex and multifaceted way, including in the direction of the future professional self-determination of the individual.

Considering the determinants of socialization and professional self-determination (in general), it is important to note that this phenomenon is studied in vocational guidance and sociology of labor as a long developing process that, according to a number of researchers, takes place throughout life. As for the factors that ensure the direction of this process, in the scientific environment there is no single classification, opinions differ, however, common to most scientists is the isolation of intrapersonal determinants that consolidate intrapersonal motivations, and external determinants that are manifested in the influence on a person of various social institutions that make up social environment of a person. In many works, in this regard, the leading role is assigned to the family as the most influential institution of socialization.

Starting from secondary school, in addition to a direct interest in a particular area of human knowledge and abilities to it, due to a combination of psychophysiological characteristics, the preferences of adolescents begin to be influenced by the fact that a particular professional sphere or academic subject corresponds to their gender role. As a result, as S. Singer and B. Stefler concluded back in the middle of the last century, young men strive for work that allows them to gain power, profit and independence, while girls most of all value work in the service sector or providing an interesting experience. At present, the attitude towards the connection between gender identification and professional self-determination has been preserved, although serious changes have taken place in terms of content.

Таким образом, идентификация человека с тем или иным типом гендера, без сомнения, накладывает отпечаток на характер его профессионального самоопределения. Это происходит вследствие сложившихся в обществе профессионального разделения труда и сегрегации по признаку пола. Под гендерной сегрегацией в настоящий момент понимается устойчивая тенденция трудоустройства мужчин и женщин по строго определённым профессиям и отраслям, обозначаемая как горизонтальная сегрегация, а также должностным позициям, понимаемым как вертикальная сегрегация. Типично мужской образ, окончательно сформировавшийся в середине двадцатого века, в значительной степени сохранился до сих пор. Он включает набор черт, связанных с профессиональной компетенцией, рациональным мышлением и активной жизненной позицией. Тогда как типично женский – с социальными и коммуникативными навыками, душевной теплотой и эмоциональной поддержкой. На данном этапе развития общества во всех странах можно встретить ту или иную модель гендерной сегрегации в сфере занятости. Изучение этнографических данных предоставляет свидетельства того, что в различных эпохах и различных странах различия в структуре, содержании видов деятельности, в формировании конкретных моделей гендерного разделения и профессиональной сегрегации достаточно велики.

Investigating the problem of the influence of gender on the choice of a professional sphere, it can be concluded that a young person, thinking about the issue of professional self-determination, on the one hand, relies on his interests and inclinations, largely due to gender, on the other hand, he takes into account the widespread in society ideas about occupational segregation on the basis of gender stereotypes, choosing the sphere of professional activity that is traditionally considered characteristic of the type of gender with which he identifies himself. At the same time, young men, as a rule, find themselves in a more advantageous situation, since gender stereotypes in the sphere of professional activity attribute to the masculine type of gender higher-status and highly paid professions. In the same case, if a young man, due to the predominance of the feminine type of gender, he decided to self-actualize in a typically female profession, then he is in a more advantageous position and is

perceived as a “valuable worker”, in contrast to women who decided (due to their pronounced masculinity) to build their careers in a typically male sphere of activity. However, a comparison of the results of studies of the recent past shows that the sex differences in the sphere of professional activity have decreased, most likely as a result of the intensification of the processes of female self-actualization [4].

Interdisciplinary scientific directions appear at the junction of economic and feminist discourses - gender economics and feminist economics.

Recently, according to G. Powell's research, there has been a significant increase in the number of women in management personnel. Many researchers note the emergence at the present stage among representatives of different professions of a universal life value - the desire for achievement: this combines both traditionally feminine and masculine preferences. The results of a survey conducted by O.M. Razumnikova, regarding which professions should be considered male and which female, showed that stereotypical ideas about male dominance persist to this day in such areas as military affairs, construction, agriculture, politics, economics, engineering, programming. ... The dominance of women was noted in such spheres as home economics, cooking, pedagogy, and medicine. The minimum sex differences were found in such spheres of activity as sports, science, and art. This study showed that a comparison between the profile of feminine and masculine qualities for people who chose stereotypically “female” or stereotypically “male” specialties indicates a connection between gender identity and professional orientation as an expression of their preferred lifestyle [5].

The mechanism of the influence of a person's social gender on the process of his professional self-determination can be represented as follows: the initial interests and inclinations of male and female representatives differ (in this regard, it should be noted that most researchers at the moment adhere to the comparison of groups of different physiological sex without taking into account their gender identification) ... Then social stereotypes reinforce in their minds a certain structure of occupational gender segregation. Because of this, adolescents and young men opt for the profession that best suits, on the one hand, their personal interests and inclinations, which are often typical for different types of gender, on the other hand, it is typical for the sex that corresponds to his gender identity ...

Parents have a wide range of mechanisms that can determine the choice of a professional path by their children, and are actively involved in this choice. As a result of such influence on the part of parents, together with the available abilities, so-called professional dynasties are sometimes formed, representing several family generations of doctors, teachers, scientists, military men and other, usually high-status professions. However, it is not uncommon for adolescents to make professional self-determination contrary to their parent's ideas about their future, even despite strong family traditions, foundations, expressed values and family lifestyle.

1. the gender identity of adolescents depends on the type of professional activity of the parents;
2. the gender identity of adolescents is interconnected with the gender attributed to parents;
3. The professions of significant and insignificant parents have differences in relation to the gender of adolescents.

The research was carried out by us in 2006-2009. on the basis of MOU secondary school №20, №113, №39, №23 of the city of Rostov-on-Don among students of grades 7, 8, 9 and their parents. The total number of respondents was 280 families. Consideration of the theoretical and empirical results of sociological studies of the problem of the formation of gender identity in adolescents, highlighting the aspect of the characteristics of the family and parent-child relations, which are formed partly under the influence of the professional activities of parents, made it possible to formulate the following conclusions:

1. Cause and effect relationships have been established between the professional activities of parents and the type of gender identity of adolescents, expressed in the fact that the type of professional activity of both fathers and mothers is the cause, and the gender identity of adolescents is the effect;

2. there is a direct and inverse correlation between certain types of professional activity of parents and the gender identity of adolescents;

3. there are significant differences in the types of gender identity of adolescents for various types of professional activities of parents. All adolescents, if considered regardless of gender, display masculinity if both their fathers and mothers are employed in professions of a social type, as well as if mothers are included in professions of an entrepreneurial type. The pronounced femininity of adolescents was recorded in the case of the employment of both parents in professions of a realistic type, or the absence of professional activity of fathers and mothers. Significant differences obtained when considering the gender identity of adolescents of different biological sex (depending on the type of professional activity of the parents) allow us to draw the following conclusions: masculine traits in boys are formed when if both parents are representatives of professions of a social type, masculinity is also characteristic of those boys whose fathers are employed in the field of conventional professions, and whose mothers are employed in professions of an artistic or entrepreneurial type; the femininity of boys is high in a situation where both mothers and fathers do not have professional activities, as well as in a situation where their mothers are involved in a conventional profession, and their fathers are involved in realistic or entrepreneurial professions; the masculinity of girls is higher among the parents of the social group of professions, among the fathers - the intellectual and conventional types of professions and mothers representing the professions of an artistic and entrepreneurial nature; femininity of girls is high if their mothers and fathers are representatives of realistic professions, if fathers have no professional activity or mothers are included in professions of intellectual and conventional types; 4. there are links between the gender identity of adolescents and the types of gender attributed to parents, the prevailing type of gender attributed to parents corresponds to the type of gender identity of their children; 5. the gender of a significant parent is interrelated with the type of gender identity of adolescents: adolescents who choose their mothers as significant parents have more feminine characteristics, adolescents who choose their fathers as significant parents are more masculine; the prevailing type of gender attributed to parents corresponds to the type of gender identity of their children; 5. the gender of a significant parent is interrelated with the type of gender identity of adolescents: adolescents who choose their mothers as significant parents have more feminine characteristics, adolescents who choose their fathers as significant parents are more masculine; the prevailing type of gender attributed to parents corresponds to the type of gender identity of their children; 5. the gender of a significant parent is interrelated with the type of gender identity of adolescents: adolescents who choose their mothers as significant parents have more feminine characteristics, adolescents who choose their fathers as significant parents are more masculine;

6. the gender identity of adolescents is more differentiated according to the types of professional activity of significant rather than insignificant parents;

7. there are statistically significant differences in the gender identity of adolescents depending on the type of professional activity of significant adults: adolescent masculinity is most pronounced in the social and entrepreneurial types of professional activity of significant adults, and femininity of adolescents is most represented in groups of significant adults included in professions of a realistic type, or of non-working significant adults, i.e. the nature of differences in the gender identity of adolescents depending on the type of professional activity of significant adults does not change significantly in comparison with the dependence of the gender identity of adolescents on the type of professional activity of the aggregate of both significant and insignificant parents.

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Rakhimrad H.

CONFLICT IN A MODERN FAMILY

These are the problem of family stability, the problem of fertility and the problem of tension in the sphere of everyday life. But even a high divorce rate does not mean the collapse of marriage as an institution and a crisis of the family in general. On the contrary, the family is recognized as an unconditional value by all age groups. It is only about the quality of family relationships, to which people make ever higher demands.

Key words: family conflicts, conflicts between parents and children in the family, family in the social aspect.

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Conflicts have always been an integral part of society. Conflict is a clash between people or large social groups, which acts as a ubiquitous phenomenon, i.e. any society is prone to conflict. They can lead to the destruction not only of economic or political systems, but also of society itself as a whole. Therefore, within sociology, a special branch was formed - conflictology, which faces a number of scientific and practical problems.

The term "conflict" comes from the Latin word *conflictus* - collision. The concept of "social conflict" is a complex phenomenon. This is a certain form of social interaction between people in the form of a clash of opposing goals, values, views, needs, interests. Conflict is the simultaneous unfolding of action and counter-action. This is an extremely complex action by two or more parties united by opposition.

The term "social conflict" was coined by the German sociologist Georg Simmel, who called it "dispute." M. Weber called the conflict "struggle". English sociologist Anthony Giddens defines conflict as "a real struggle between acting people or groups."

Americans T. Parsons and R. Merton considered the conflict as a dysfunction of individual structures in the social system. L. Coser considers the conflict to be the most important element of social interaction, which contributes to the strengthening or destruction of social ties. In general, in sociology, conflict is defined as a form of interaction between different social communities.

It is useful to start the analysis of conflicts from the elementary, simplest level, from the origins of the emergence of conflict relations. Traditionally, it begins with the structure of needs, the set of which is specific to each individual and social group. A. Maslow divides all these needs into five main types: 1) physical needs (food, sex, material well-being, etc.); 2) security needs; 3) social needs (needs for communication, social contacts, interaction); 4) the need to achieve prestige, knowledge, respect, a certain level of competence; 5) higher needs for self-expression, self-affirmation (for example, the need for creativity).

In any society, the family has a dual character. On the one hand, it is a social institution, on the other, a small group that has its own laws of functioning and development. Hence, its dependence on the social system, existing economic, political, religious relations and at the same time - relative independence. It should be noted that economic, social difficulties, political conflicts and general instability are reflected in the solution of the problems facing the family. This explains that in countries with a stable, developed, powerful economy and a stable political system, it is much easier for families to solve many of their problems and they feel more confident than in countries where economic and political cataclysms and economic crises constantly occur. Political instability in Russia, economic crisis, legal chaos, the loss of international authority have developed into a system of social crisis. Under his influence, the family suffers severe hardships and serious losses. For example, today the achievement of many family values is blocked. We are talking about the birth of children, their rest and treatment, getting an apartment, etc.

The most important social problem is mutual understanding in the family, its cohesion, the ability to overcome difficulties. The social problems of the family in modern conditions

are aggravated in connection with the fall in the birth rate, the aging of the population, the instability of marriage, the increase in the number of free unions, illegitimate births, etc. In a family, contradictions and conflicts are inevitable, because spouses may differ in character, spiritual needs, level of emotionality, character and level of culture. Family tensions can arise on the basis of housekeeping, raising children, providing material support for the family, etc. A conflict situation in a marriage is a clash of opposing opinions, views on certain phenomena and events, misunderstandings between spouses, often leading to divorce. The causes of conflicts are due to both material and moral and psychological difficulties. As men noted, a negative impact on family relationships is most often exerted by a lack of money - 22.6%, frequent absence of one of the spouses at home due to work - 22.4%, poor living conditions - 22%, parental intervention - 19.7%, different views on life - 11.6%, inattention of the spouse - 10.2%. According to women, they complicate family life: frequent absence of one of the spouses at home due to work - 26.6%, lack of money - 16.5%, poor living conditions - 15.2%, parental interference - 15.6%, inattention spouse - 13.5%, distribution of responsibilities at home - 11%. [3; p. 6]. frequent absence of one of the spouses at home due to work - 22.4%, poor living conditions - 22%, parental interference - 19.7%, different views on life - 11.6%, spousal inattention - 10.2%. According to women, they complicate family life: frequent absence of one of the spouses at home due to work - 26.6%, lack of money - 16.5%, poor living conditions - 15.2%, parental interference - 15.6%, inattention spouse - 13.5%, distribution of responsibilities at home - 11%. [3; p. 6]. frequent absence of one of the spouses at home due to work - 22.4%, poor living conditions - 22%, parental interference - 19.7%, different views on life - 11.6%, spousal inattention - 10.2%. According to women, they complicate family life: frequent absence of one of the spouses at home due to work - 26.6%, lack of money - 16.5%, poor living conditions - 15.2%, parental interference - 15.6%, inattention spouse - 13.5%, distribution of responsibilities at home - 11%. [3; p. 6]. distribution of responsibilities around the house - 11%. [3; p. 6].

Социологи классифицируют современные семьи по факту работы жены, по отношению к этой работе, по участию мужа в домашних делах. Американский ученый Джесси Бернارد выделяет в связи с этим такие типы семьи: 1) когда муж работает, жена дома. Муж и жена довольны этим обстоятельством. 2) И муж, и жена работают по необходимости, жена с удовольствием бы сидела дома. Постепенно нарастает чувство ущемленности, у мужа даже в большей степени. 3) Оба работают, жена выполняет все обязанности по дому, но оба рады, что работают. 4) Оба работают и оба делят обязанности по дому.

In the literature, the idea was expressed that the way out in terms of strengthening the family is to return to the woman's maternal vocation, in her leaving work. Jesse Bernard objects to this conclusion, believes that this will not solve the problem, because a woman who has tasted freedom will not give up the free choice of work and social activity. Joint housekeeping seems promising to her.

Family conflicts arise not only between spouses, but also between parents and their children. They are more difficult to resolve, because they are based on the differences between the cultures of the old and new generations. Conflicts are overcome under the influence of common aspirations to achieve harmony, affection, love of family members for each other, under the influence of an attitude towards mutual understanding, tolerance, condescension, under the influence of fear of family breakdown, loss of affection. If conflicts, tensions are not overcome, then this leads to the disintegration of the family. Conflicts are inevitable, they occur in every family for one reason or another, but each family member needs to strive to resolve it, to reach a compromise, to make concessions, to strive to understand each other.

The study of problems related to the family is gaining more and more importance both in theoretical and practical life plan. It is known that the instability of marriage and family, manifested in an increase in the number of divorces, is characteristic of almost all developed countries of the world. This is explained by the influence of urbanization and the intensive migration of the population caused by it, the emancipation of women, the scientific and

technological revolution, and the reasons for the socio-economic, cultural, ethnic, and religious nature. Currently, the institution of the family is going through difficult times. Many factors that stabilize the family from the outside have disappeared: the economic dependence of a woman on her spouse, legal, religious, moral prohibition or condemnation of divorce. In these conditions, internal factors inherent in the family acquire a decisive importance for the stability of marriage.

The reasons that influence crisis situations in the family and ultimately lead to divorce can be grouped into three blocks. [4; p. 224].

1. Household (living conditions, inability or unwillingness of one of the spouses to run a household, material insecurity, forced separation).

2. Interpersonal conflicts (loss of feelings of love and affection, rudeness, different views on life, illness of one of the spouses, jealousy, suspiciousness). In this block, the main factor is the rudeness and disrespect of the spouses to each other. For women who initiate a divorce, these reasons most often turn out to be associated with the alcoholism of a spouse, from which rudeness, beatings, insults, threats, etc. arise. For men, as a rule, the wife's rudeness has a fundamentally different content. This is, first of all, disrespect for the husband, disbelief in his ability, unwillingness to reckon with his interests, disregard for production (professional) successes and failures, reproaches, petty care, dislike for the husband's friends, etc. This factor is closely related to the difference of views on life - the so-called dissimilarity of characters.

3. External factors (betrayal, the emergence of a new family or a new feeling in the initiator of the divorce, the intervention of parents and others).

2. Divorce as a socio-psychological phenomenon. Family as a source of mental trauma

The reasons that caused the conflict and predetermined divorce at one level or another can be very diverse. But according to the time of occurrence, they can be divided into two large groups. These are the reasons that arose directly during marriage, during life together and common household management, and the reasons that objectively existed before the creation of the family. The last group of reasons is called risk factors, because their presence during the period of premarital acquaintance already fraught with the danger of a future divorce. Risk factors are associated both with the personality of a person, his origin, upbringing, and with the conditions of marriage. Risk factors include: a large difference in education and age between spouses (especially if the woman is much older); addiction to alcoholism of one of the spouses; frivolous attitude towards marriage, family in general; too early age for marriage; the likelihood of an early birth of a child; too short time of acquaintance; sharp disagreement of parents on the marriage; forced marriage, without mutual consent. These factors make themselves felt literally in the first years of life together and largely determine the fact that more than a third of divorces occur in families with a length of life of one to three years. The results of the polls show that a significant part of young people (about 1/3) got married on the basis of motives that lie outside the family sphere: the desire to leave the parental home, to take a responsible independent step, to take revenge on someone or just for a company with a friend. Naturally, such a superficial, frivolous attitude towards marriage, the lack of appropriate motivation leads to the fact that the spouses are not faced with the task of self-determination of the family, clarification of marital roles, the intra-family status of each of them, their common goals. There are also marriages between spouses, the age of each of whom does not exceed 20 years. In this case, the psychological unpreparedness for marriage is most often manifested. Young families, as a rule, are not separated from their parents and are financially completely dependent on them. In such a situation, problems arise such as ensuring the independence of a young family, leadership in it (often one of the spouses' parents claims this role), the problem of relationships between members of a young family and the parents living with them, which can develop unfavorably and complicate the inevitable in this case, marital conflicts. In Russia, the average age of people entering marriage for the first time is generally lower than in Europe and the United States. It is 21.7 years for women and 23 for men. In Western Europe, the corresponding figures are 25.7 and 28.4. [4; p. 223]. This is primarily due to the specifics of the Western

education system. Moreover, we have not yet observed a tendency towards an increase in the age of marriage (the so-called maturation of marriages). The large-scale indicators of the disintegration of marriage and family relations confirm the concept of the famous philosopher M. Heidegger, who heralded the loss of human rootedness. The threat to be left without roots is not a consequence of fate, external circumstances, negligence of people or an unsuccessful lifestyle. It "comes from the very spirit of the age in which we were born." [2; p. 260]. The successes of science, technology, the commodity-money sphere, the mobility of the population, the inconstancy of human contacts have an impact on feelings. Since we live in a time of transition from a traditional society, where a person was corporate, to a modernized one that makes him an individualist, communities, religions and families are losing their universal significance. A modern person builds a career on his own, not relying as much as before on belonging to a clan, family, or community. Therefore, the role of individual interests increases, which are directed against family universality and family unity. Reasons for divorce include disappointment in a partner and loss based on this initial feeling of love. This danger lies in wait, first of all, for those spouses whose term of acquaintance before the wedding was short (from three to six months). Thus, we see that a number of factors that negatively affect the strength of marriage can be identified even before the creation of a family hearth. However, most of the divorces occur, of course, due to reasons arising (emerging) directly as a result of living together. The largest number of divorced marriages occurs at the age of 25-30, when the spouses become quite independent in material terms, have managed to get to know each other's shortcomings well and make sure that it is impossible to live together. At the same time, they are young enough to create a new full-fledged family and have children. Also, a large number of divorces occur at the age of about 40 years. This is due to the fact that the children have grown up and there is no need to keep the family for their sake, and one of the spouses actually has another family. The highest divorce rate falls in the first five years of marriage. The presence of children in the family directly affects the strength of the marriage. In large families, where the number of children is more than three, the divorce rate is well below average. However, it should be noted that according to statistics, the number of marriages in the Arkhangelsk region in 2007 for the first time in many years approached the indicators of the early 90s of the 20th century. The marriage rate has also grown by 16% to the level of 2006. But the divorce rate in 2008 exceeded its 2003 maximum per 1000 population (5.5). There are several levels of marital relationships at which conflicts can occur. But the divorce rate in 2008 exceeded its 2003 maximum per 1000 population (5.5). There are several levels of marital relationships at which conflicts can occur. But the divorce rate in 2008 exceeded its 2003 maximum per 1000 population (5.5). There are several levels of marital relationships at which conflicts can occur.

1. Psychophysiological level. Here, disharmony is manifested in the violation of sexual life. In general, this phenomenon occurs quite often, however, only a few note it as the main reason for the decision to divorce.

2. Psychological level. An unhealthy climate is created in the family, manifested in constant quarrels, mutual nagging, irritability, which is often taken out on children.

3. Socio-role level. Symptoms of a violation of the stability of this level are an incorrect, uneven distribution of the family and household load, the chaotic nature of the family structure.

4. Sociocultural (spiritual) level. Here conflicts take the form of spouses' misunderstanding of each other, disrespect, lack of interest or dissatisfaction with communication with a partner, rejection of his life values and ideals.

Of course, all four groups of factors are closely intertwined with each other. So, treason can be the result of inattention, rudeness, and rudeness - the result of economic troubles, etc.

Different people experience family breakdown in different ways. According to many Russian and foreign sociologists, the most common consequences of divorce are a decrease in labor activity, a high probability of nervous stress, mental disorders. It is especially painful for society that the influence of parents on the upbringing of children is weakening, and children

become the subject of serious conflicts between divorcing spouses, and often such conflicts go far beyond the pre-divorce and divorce stages and continue for many years.

So, the instability of marriage creates acute problems for those who want to start a family, and for those whose family has been destroyed. At the same time, divorce cannot be viewed as an entirely negative phenomenon, since the freedom to dissolve a marriage is one of the means of ensuring social justice in family and marriage relations, a means of preserving their moral foundations. Both the abuse of the freedom of divorce and the indiscriminate negative approach to divorce, regardless of the individual situation, are fundamentally wrong. At the same time, family services can play a significant role in the prevention of divorce (the effectiveness of their work in Moscow is evidenced by the fact that 2/3 of married couples who were on the verge of divorce and turned to specialists changed their mind and managed to settle family relations), improvement organization of consumer services,

3. For understanding the family as a social institution, the analysis of role relationships in the family is of great importance. What is the concept of "family role", how are "family roles" defined?

The concept of "family role" implies all functions that are performed by each member of the family, i.e. who he is in the family. For example, for the traditional type of family, it is assumed that the wife performs the function of a hostess, mother, organizer of a home, comfort, and the main function of a man is a breadwinner, a man who is the breadwinner of the family, as well as the unconditional head of the family. In the modern family, not only are the traditional roles of women transformed in connection with their massive participation in professional activities, but the roles of men are also changing. For example, in Western European countries, it is no longer anomalous and out of the ordinary for a man to take parental leave. Therefore, it is important to find out how the spouses perceive the new situation, whether they are ready for the redistribution of family responsibilities, on which leadership in the family depends. In our country, where the level of mechanization in everyday life is quite low, especially in rural areas, the network of consumer services is not available for everyone, everyday problems fall primarily on the shoulders of women, aggravating the already difficult conflict of roles - the contradictions between the professional activities of a woman and her family responsibilities, between the role of wife, mother and worker. A woman often has to combine activities in the sphere of social production and household, especially in the sphere of family life. [1; p. 241]. However, mass polls show that only a small percentage of women (5%) choose as the most attractive way of life of a married unemployed woman who has devoted herself exclusively to caring for children and her husband. Equalizing yourself with men in relation to work, only 1% of the women surveyed allow for the duration of working hours and the size of vacations. Meanwhile, more than half believe that the working hours of women could be shorter than that of men, and the annual leave - longer. However, given the current state of affairs, realizing that the state is not able to provide women with a choice of their preferred lifestyle, the only realistic solution to the problem of women's double employment is to redistribute family and household responsibilities, i.e. fair, proportional division of household responsibilities between family members, interchangeability of spouses in solving everyday problems (the so-called "role symmetry"). that the state is not able to provide women with a choice of their preferred way of life, the only real solution to the problem of double employment of women is the redistribution of family and household responsibilities, i.e. fair, proportional division of household responsibilities between family members, interchangeability of spouses in solving everyday problems (the so-called "role symmetry"). that the state is not able to provide women with a choice of their preferred way of life, the only real solution to the problem of double employment of women is the redistribution of family and household responsibilities, i.e. fair, proportional division of household responsibilities between family members, interchangeability of spouses in solving everyday problems (the so-called "role symmetry").

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MODERN METATEORETICAL APPROACHES TO ANALYSIS OF CONSCIOUSNESS

Among the many approaches to the analysis of consciousness, the author singles out those that, as their methodological basis, have the idea of a metatheoretical level of research, which, perhaps, is the most effective. The article identifies three types of approaches working in this direction - quasi-theoretical, natural-scientific and philosophical.

Among set of approaches to the analysis of consciousness the author allocates what as the methodological basis have idea about metatheoretical level of research which acts, probably, the most effective at consciousness studying. scientific and philosophical.

Key words: consciousness, metatheory of consciousness, metatheoretical approach.

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The purpose of this article is to comprehend and systematize existing metatheoretical ideas in the field of consciousness. In modern scientific and philosophical thought, three types of metatheoretical approaches to the consideration of the field of consciousness can be distinguished. Although this classification is relative, it is nevertheless well founded.

The first type, conventionally called quasi-theoretical, includes all constructions that consider consciousness mainly in a mystical way, as a metatheoretical method and offer special spiritual practices. The most prominent representative of this type can be called K. Wilber, whose work takes place within the framework of transpersonal psychology. He develops a kind of integral theory of the whole world, part of which is the integral theory of consciousness [1]. K. Wilber tries in his own way to comprehend, theoretically reflect the conscious activity, taking into account its methodological uniqueness. But he does this through rational-discursive constructions based on spiritual, mainly Eastern practices. It should be noted, that such constructions do not have academic significance in and of themselves and are more a part of spiritual and cultural life than science-based programs. At the same time, they are interesting as attempts to realize consciousness from the standpoint of reaching the metatheoretical level.

The second type of metatheoretical approaches to the analysis of consciousness should include research within the framework of natural science subject areas. This includes a very wide range of disciplines, but the common point for them is the approach to understanding this methodological feature of consciousness and the desire to overcome it by reaching the metatheoretical level of research. Among them, research in the field of quantum physics should be noted. Yugoslavian physicists M. Dugi, MM Kirkovich, D. Rakovich [2] try to construct a metatheory of consciousness on the basis of quantum-physical principles with the help of studies of the "wave function of collapse". In the field of computer science, Italian experts F. Guinciglia, P. Traverso, A. Cimatti [3] develop the semantic component of the metatheory of consciousness with the aim of using it in creating "conscious" software. In the field of research in neuropsychology and cognitive psychology, the work of the American psychologist J.V. Skoler [4], who distinguishes meta-awareness into a special kind of consciousness for considering dissociative states of consciousness. It is worth pointing out that, due to their specific, directed specialization, these researchers are not engaged in the construction of the actual metatheory of consciousness, but, developing the details, they provide specific material for the construction of a holistic metatheory.

Works that offer the basic principles of the metatheory of consciousness can be classified as a philosophical type of metatheoretical approaches. In the English-language literature, it includes a fairly large group of researchers working in the field of the so-called higher-order theory of consciousness, the main ideas of which were introduced by the American philosopher D. Rosenthal [5], and the metatheoretical component is being

developed by the American the psychologist D. Dyulani [6] and the specialist in cognitive sciences B. Baars.

When explaining the essence of conscious processes, this group of researchers distinguishes a number of sequences that can pass through mental states. Depending on what stage the mental state is in, it is determined whether it will be conscious. All mental states are proposed to be divided into lower-order states arising from the influence of the external world on the sense organs - sensations; on the first-order state - perception; and higher-order states, which (unlike previous mental states) include a cognitive component. In other words, the last group of mental states has the ability to be aware.

This ability is explained through the term representation (representation), which is based either on direct perception, or already on the processes of thinking.

Thus, theorists of states of consciousness of a higher order argue that only mental states of a higher order are, in the full sense, conscious states, since they take any other mental states as their object, thus, they necessarily include a cognitive element expressed in representation. The mental state will be conscious only when there is a concept of a higher order about it. In other words, neither lower-order states nor first-order states become conscious until they become objects of higher-order states.

As an example, you can cite any elementary sensations or automatic actions, words or deeds that are mental states, but are not conscious. In addition, if the content of perception can be expressed through the statement "hurt", then the content of a higher-order representation is expressed through the statement "it seems to hurt." It is worth noting that such a division is not, in the full sense, a metatheory of consciousness, but here one can see a rather close approximation to a metatheoretical analysis. In connection with the predominantly applied orientation of American science, these studies bear a fairly strong empirical imprint.

We find the original version of the metatheoretical approach to the analysis of consciousness among the Soviet philosophers M.K. Mamardashvili and A.M. Pyatigorsky. Their works represent a purely philosophical discourse, which shows how with the onset of a special cognitive act - awareness of conscious activity - a new kind of consciousness is born, which begins to "understand itself". Conscious processes of this kind are called "struggle with consciousness" and are the direct content of both reflection and philosophical activity. Thus, they go beyond the traditional understanding of consciousness and rise to the metatheoretical level, where the object of cognition is not consciousness in its pure form, but the forms through which it understands itself.

It should be noted that any mental process always appears in two forms: independently and in terms of its awareness ("I see that", "I think that"). Understanding and interpretation are singled out as basic conscious processes. In addition, conscious processes perform a double function: they both construct objects of reality, and determine the conditions under which they are perceived. The so-called pragmemes, which are meta-statements about objects, play an important role in this. The specificity of conscious processes, indicated by philosophers, is that the predicate of reality is ascribed not only to actual reality, but also to its comprehension, understanding and further interpretation. A simple awareness of reality is impossible, since it is always determined by the pre-understanding situation in which consciousness is located.

Consequently, we can conclude that in scientific-theoretical activity it is necessary to consider the actual world always from the angle of its involvement in the conscious process. It is fundamentally important not to confuse the results of conscious activity with reality itself and not to consider the objectification of consciousness as objectively existing. It is proposed to overcome such difficulties by means of the original method of reflection, where the subject appears not as generating states and structures of consciousness, but, on the contrary, as embedded in them and conscious through them. This is a different way of reflection, in which awareness occurs as an understanding of one's own involvement in the sphere of consciousness, where the processes of awareness are carried out independently of the conscious subject himself, that is, it is proposed to bring the constructions of one's own self-awareness beyond the framework of the cognitive act.

Summing up the short review of modern metatheoretical developments in the field of the study of consciousness, we see their structural diversity. Based on the central position of theoretical and philosophical methodology, it can be noted that we meet its general position, both in attempts to obtain direct observation of consciousness in transpersonal psychology, and in a double interpretation when explaining neural activity. It is worth highlighting the fact that the theoretical-philosophical block is quite well developed in the Russian school of philosophy by M.K. Mamardashvili, who was an outstanding representative of philosophizing as such. Philosophizing, which, in essence, is a direct presence in consciousness itself and thinking "through" and "through" consciousness.

In world scientific thought today, the moment of personal, discursive philosophizing often gives way to the experimental practice of observing someone else's consciousness by analyzing behavior under given conditions. Our goal will be to integrate these philosophical and theoretical premises for the greatest adequacy of interdisciplinary research both in the field of consciousness and in cognitive activity.

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Mirzoeva R.A.

**THE FACTORS CREATING DERIVATIVE INFORMATION PROGRAMS
IN AZERBAIJAN TV**

**CHARACTERISTIC OF DERIVED NEWS PROGRAMS
IN THE SPHERE OF TELEVISION OF AZERBAIJAN**

Abstract. In the article, the topic is about news programs and derivative news programs in Azerbaijan TV sphere. In this direction, the development levels of TV programs in Azerbaijan are analyzed from the point of view of professionalism. The comparative analysis of information programs in Soviet time and during independence of Azerbaijan is shown. It is proved with facts that, modern news programs are more professional following western standards. In the article, theoretical characteristics of news programs and derivative news programs are discussed. Content of the derivative news program soft the TV channels like AZTV, ANS TV, LIDER TV and Public Television and Radio Broadcasting Company is analyzed. The factors affecting these kinds of programs are specified. The interesting side of this article is that,

Key words: Azerbaijan TV sphere, information program, derivative news program, content analysis, public interest, private TV, program policy.

Аннотация. В статье обсуждаются программы новостей и производные программы новостей в сфере телевидения Азербайджана. В этом направлении анализируются уровни развития телевизионных программ в Азербайджане с точки зрения профессионализма. Сделан сравнительный анализ информационных программ в советское время и во время независимости. В статье на основе фактов доказывається, что современные новостные программы, следующие западным стандартам более профессиональны. В статье обсуждаются теоретические характеристики информационных программ и производных программ новостей. Анализируется содержание производных программ новостей, как AZTV, ANS TV, Lider TV и компания Общественного телевидения и радиовещания. Определяются факторы, влияющие на эти виды программ. Интересная сторона этой статьи является то что, производную новостные программы проанализированы с разных направлений - принцип социального интереса, субъект, объект, профессионализм и т.д.

Key words: the sphere of television in Azerbaijan, news programs, derivative news programs, content analysis, public interests, private television, program policy.

The private TV channels have already formed and are forming as a characteristic TV system in all developed and developing countries. Regardless of its typological character, in the globalized world and globalized information in international media environment, the private TV channels mostly rely on their information program in order to compete, to determine the spectator audience, to strengthen its place in advertisement market.

The news is main applied object in TV as in all journalism and theoretical literature. "The TV Journalism has its special formats and genres and TV Journalism concept takes them into account. In the system of these genres and formats the news is very important "[1, 254]. An American TV journalist Victoria Makalah Carol states that "TV news is competition. TV stations have their forever fight for spectators and advertisers with the help of news programs "[2, 11]. We can say this fact about TVs which have their financial support only from advertising income. It is not occasional that in private channels' program list if other programs take daily, weekly, monthly place, the information programs have their screen time almost in every hour or several times a day "[1, 535].

But for all these, the TV channel itself must take part in the TV sphere. In Azerbaijan, the private TV channels operate for a long time and after independence of the country their number increased significantly. These TV channels include ANS, LIDER, SPACE, ATV, "Xazar TV". These TV channels pay attention to the information programs. One TV literature

says “according to theirs rating, big audience and operativeness, information programs are always followed [by audience]. News program is also the business card of TV channel. ”

Some specialist reporters consider that the news is the way that the man can give his money and time. News programs are formed of events happened during the day. ”This kind of news is arranged according to its importance and creates full news view with other news blocks.”

During long time when Azerbaijani Television acted as the machine of ideological propaganda, the professionalism and character of information programs are appreciated for theirs service for propaganda of ruling party. But in today's democratic atmosphere, Azerbaijani TV environment serves public interest paying special attention to advertising market and is based upon world practice.

Azerbaijan democratic media system was born in the end of 1980's, started new line of development on its way with our national leader Heydar Aliyev's coming power in the beginning of 1990's. In that time, according to philosophical and theoretical ideas, “it is very important to create TV and press that serves the progress of nation, developing culture of thinking of the people, who serve conscious layer of population ”[3, 217]. Heydar Aliyev taking this into consideration showed that, ”Azerbaijan lives its process of independence, democratic, legal state construction. In the press and information field the democratic principles are redeemed as in all fields of social and political life of country ”[4, 593]. According to Professor Salahaddin Khalilov's exact scholarly observation, “Improvement of legality and stability in Azerbaijan can be taken into account as the first and biggest success of H. Aliyev's power. But for Heydar Aliyev, a strong country is not a purpose, but a means. It is the means for detecting the independence of Azerbaijan, materializing of economic and social reforms, cultural and spiritual building. The first condition for creating civil society, to perform democracy in all fields of public life, guarantee for freedom of expression, press, thought, pluralism is to have a stable and strong country. The realization of all these legal actions via evolution, but not via revolution, and to determine perfectly an optimal growth rate is impossible without a man with political skills ”[5, 455]. but a means. It is the means for detecting the independence of Azerbaijan, materializing of economic and social reforms, cultural and spiritual building. The first condition for creating civil society, to perform democracy in all fields of public life, guarantee for freedom of expression, press, thought, pluralism is to have a stable and strong country. The realization of all these legal actions via evolution, but not via revolution, and to determine perfectly an optimal growth rate is impossible without a man with political skills ”[5, 455]. pluralism is to have a stable and strong country. The realization of all these legal actions via evolution, but not via revolution, and to determine perfectly an optimal growth rate is impossible without a man with political skills ”[5, 455]. pluralism is to have a stable and strong country. The realization of all these legal actions via evolution, but not via revolution, and to determine perfectly an optimal growth rate is impossible without a man with political skills ”[5, 455].

All these plans were come true and the pluralistic media was formed in Azerbaijan in the conditions of stable country. In this media environment condition the emergence and activity of private channels were obviously visible. Because, till that time there was only one TV channel –Azerbaijan Television and the emergence of private TV channels with their new typical character was a great event.

It must be specifically mentioned that, no matter in private print journalism or private TV and radio, every media organization has its information policy and this policy forms their separate character. Azerbaijan TV journalism takes its root from Azerbaijan State Television and for this reason the information delivery methods of this TV channel shows itself most of

them. Sometimes it is impossible to agree with some defects said about Azerbaijan TV in some theoretical publications. For example, in one theoretical publication it was said that "The first TV" AZTV "in Azerbaijan wasn't renewed in spite of its great creative traditions, staff potential and technical equipment. Till this day there are habits, rules for "NEWS" remained since "Günün ekranı" (in 1970-90 the information program title in AZTV - RM). This program not only weakens the information delivery strength, but also diminishes its opportunity of competition with other analogical news "[6, 18-19]. The TV theorist E. Alibayli writes these sentences in his book in 2005, and he repeats the same ideas in the book that was published in 2011 [7, 164]. As for us, the theorist had to follow the activity of "AZTV" in recent years and had to write new ideas in his new publication that published after 6 years. From the other hand, the state channel like "AZTV" - Closed Shareholder Society, financed by state budget, works with special regulation, broadcasts and transmits state events, Azerbaijan statehood, Azerbaijanism ideas and strong enlightenment principles. It is not correct to say anything about a channel without paying attention to its specific character. but also diminishes its opportunity of competition with other analogical news "[6, 18-19]. The TV theorist E. Alibayli writes these sentences in his book in 2005, and he repeats the same ideas in the book that was published in 2011 [7, 164]. As for us, the theorist had to follow the activity of "AZTV" in recent years and had to write new ideas in his new publication that published after 6 years. 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and strong enlightenment principles. It is not correct to say anything about a channel without paying attention to its specific character.

Now we will analyze the information programs of private TV channels. They all lean on "AZTV" school that was formed long time ago and accepted by great mass. It is true that according to information policy all private channels in Azerbaijan have its own specific feature. But as a TV system there are a lot of similar aspects.

In this TV system "ANS" private TV radio was born first of all and it differs for its information delivery service. We know that "ANS" TV started with news program in the beginning of its activity. And it shows that among all private TV channels system "ANS" has more experience. This channel paid attention to the format and content of its news programs since 1990 from the point of view of technical equipment and specialist employees. The researchers say, from the beginning of its organization "“ ANS ”preferred information programs. The news program "XƏBƏRÇİ" ("Informer") of "ANS" has specific place in modern TV history as vanguard of this sphere "[7, 175].

It must separately be mentioned that, Western standards of journalism, its doctrines like neutrality, honesty, impartiality, punctuality etc. in news firstly were applied in "ANS" and principles became creative motto of channel. "ANS" prefers to give priority to news in information delivery service and puts it on the first row. "It is clear that, for news program information is chosen for two aspects; the urgency of event and its amount of social interest elements "[1, 538]. This news belongs to human life and helps people to make decision with this information "[8, 37].

Information programs of "ANS" protect impartiality principle when they broadcast an important social problem. The theorists advise "broadcasting organizations are obliged to look for means in order to perform equilibrium demand of impartiality doctrine" [9, 220]. "ANS" looks for these means and usually succeed in this work. It is not casual that, when our national leader Heydar Aliyev met creative staff of "ANS" in December 7th, 1998, he talked about the service of this channel and about its information that somebody likes them or somebody doesn't. " You know, if to say the truth, I am not displeased. I simply want everything to be objective. Generally, it is not easy to get rid of subjectivity. But I want everybody to get rid of it, every press agency, as well as TV, specially private TV channels. " (Italic added - R. M) I consider you work in this direction. Anyway your programs have gained respect and have own place in our society among mass information agencies. From this time you can't lose your place or nobody can take it from you "[4, 145]. After the meeting with the national leader, the channel staff created night program - "İç xəbər" ("Internal news") in order to lighten social problems. "İç xəbər" ("Internal news") itself is news information program and on screen as derivative news program. This program only broadcasts important daily news in the country, and usually finds the solution of problem directly in screen time via interactive way [10, 53-54]. The basic title of "İç xəbər" ("Internal news") includes the gas or water problem of somewhere, accidents, the government omission facts, destroyed roads, court problems, criminal events, problems on frontline etc. News derivative information program is on screen for a long time in "ANS". The program's headline is "Baş xəbər" ("Main news"). It takes the most important news of day as its main subject and discusses it with the presence of expert. This kind of news is usually submitted as priority information (in the first block) of "Xəbərçi" ("Informer") and is declared as main information of program by announcer. And the spectators are informed that, after news program this topic will be discussed particularly. "Arabian spring" accidents, terror facts with serious consequences, social news in the country that attracted public interest can be screened on the TV in the line of these main events. While watching this program, the spectators could get detailed information about revolutions in Egypt, state coups, the accidents around Gaddafi in Libya, the meetings of opposite camp after president elections in Russia and dead or wounded people in the process of demolition of those camps, unpleasant incidents in "Gezi park" in Turkey in spring of 2013 with the presence of experts only via derivative program "Baş xəbər" ("Main news"). In the analysis and investigation of these events the TV channel invites the commentators such as doctor of historical sciences Elman Nasirov, Rustam Mammadov,

members of National Assembly of Azerbaijan Fazil Mustafa, Fazail Ibrahimli, Ganira Pashayeva and others. These people can explain the events and as scholars and experts give interesting information to the spectators. Of course, sometimes “ANS” makes subject the views and ideas of famous public figures about different problems in “Baş xəbər” (“Main news”).

ANS TV pays attention not only to international events in “Baş xəbər” (“Main news”). The TV channel also makes the news that attracts public interest in Azerbaijan as a subject of this derivative program. For example, Armenian soldier crosses frontline and surrenders to our military forces, The Parliamentary Assembly of the Turkish Speaking Countries in Azerbaijan, dialogue among religions, Youth Forum, the visit of Russian president to our country etc. This kind of news was also explained in this derivative program.

I again want to mention that among derivative news programs in ANS TV “İç xəbər” (“Internal news”) has special place. This program broadcasts the events that is not shown during main news screen time, but attracts public interest. As the headline of program indicates, “İç xəbər” (“Internal news”) is dedicated to the social problems and events only within the country. The shortcomings in the water supply of people, the criminal case of official that demanded 500 AZN in one of the provinces for disability status from that disabled person, some indifference attitudes to injured people after earthquake in Zagatala, preconceived attitude for homeless people in the Writers Association, the fate of poets those are kept in Iran, news connected with the liquidation of Gabala Radar Station, the opinions of economist experts about state budget every year,

Besides this, the information program “Növbətçi” can be appreciated as derivative news. This program is on screen at 23-00 and the announcer broadcasts the live events that happen in different places with mobile camera reporters of TV and sometimes with the help of online technical equipments in studio. “Növbətçi” is an interesting news program format that serves the operative solutions and delivery of events to the address”[11, 51].

Every channel has its image and transmission thread. Channels compete for audience among themselves producing new programs. Among the investigations of TV journalism, the theoretical research of Professor A. Bagirov about programming is noteworthy. But it must be taken into account that his investigation belongs to the experience of 70's. " The program is a real, materialized form for TV the life in the society and its open welfare ”[12, 11]. Otherwise, TV does not exist in the form of program. In fact, the program is the result of working activity, is the “materialized product” of creative production. However, the future of “TV product” program like other products depends on the audience, makes its public or the production, not only makes subject for person but also person for subject. So that, the known program - audience closing is only seemingly end. It is only the ring of telecommunication chain, it is an open field. " From this point of view “Lider” TV channel is not an exception. It is not easy to fill the screen 24 hours with different programs, to provide the taste and require of different people. "Lider" TV channel has been carrying out this for 10 years.

In “Lider” TV channel, the different age groups of spectators are taken into account. It is not anymore secret that, the value of TV channel is determined according to its information programs. From this point of view “Lider” TV pays special attention to information broadcasting and informs the audience about the events in our republic and in all over the world several times a day. Let us have a look at daily information broadcasting of channel.

10:00 - “Səda” (“Echo”) (in Azerbaijan language - 15 minutes.)

13:00 - “Səda” (“Echo”) (in Azerbaijan language - 15 minutes.)

16:00 - “Səda” (“Echo”) (in Azerbaijan language - 15 minutes.)

19:00 - “Səda” (“Echo”) (in Azerbaijan language - 30 minutes.)

19:00 - “Səda +” (“Echo +”) (in Azerbaijan language - 30 minutes.)

00:00 - “Səda” (“Echo”) (in Azerbaijan language - 15 minutes.)

03:00 - “Səda” (“Echo”) (in Azerbaijan language - 15 minutes.)

As we see “Lider” TV repeatedly broadcasts news program during a day. “Səda” (“Echo”) basically is put on the air in Azerbaijan language, but at the same time in English and Russian languages.

The main information program summarizes daily news at 19:00. On Sundays, "Səda-həftə" ("Echo - week") information program is on screen with important events that happened during the week.

As we see, among news programs of "Lider" channel, one of the social and political telecasts is "Səda +" ("Echo +"). This program is on screen 6 days a week just after "Səda" ("Echo"). It discusses the most important events of day with a guest in studio.

"Lider" TV has its special place in Azerbaijan TV sphere. Its "Sədadan sonra" ("After echo") derivative program completes "Səda" ("Echo") and remains in mind with its interesting aspects. Its headline - "Sədadan sonra" ("After echo") is also successful. The creative staff of this program puts the topics those are considered as priority into discussion. The expert consideration to the event is necessary in this program. Derivative program usually puts political subjects and is remembered with its care of Azerbaijan statehood.

"Sitatın sonu" ("The end of citation") program is on screen after "Səda" ("Echo"). It touches different political subjects. It is pity that sometimes "Sitatın sonu" ("The end of citation") displeases spectators with politicized reporter and with his preconceived position.

"Carçı" ("Messenger") information program of Public Television and Radio Broadcasting Company, has celebrated its 8 years activity and is on screen several times a day. There are different views around this news program. As for TV theorist Elchin Alibayli, "the news telecasts of Public TV is full of professional defects and the information is not appropriate to its presentation principles" [7, 175]. According to other author, "Carçı" ("Messenger") news program attracts attention with its calm style, with impartial, neutral point of view to the events "[13]. In the background of these various thoughts we must mention again that, "Carçı" ("Messenger") prefers internal news and makes the important event in the country the object of the analysis of "Aktual" ("Topical") derivative program that is put on the air just after its screen time.

Besides that, in Public Television and Radio Broadcasting Company "İqtisadiyyat xəbərləri" "Economic news", that is telecasted just after "Carçı" ("Messenger"), are interesting as derivative news program.

All these show that, derivative information programs in Azerbaijan TV sphere has been accepted as TV format and make progress from time to time.

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Yu.V. Kuznetsov

AESTHETICS AND THEURGY OF HISTORY IN RUSSIAN HISTORIOSOPHY

The article deals with the historiosophical concepts of P.Ya. Chaadaeva, K.N. Leontyev, Vl. Solovyova, S.N. Bulgakov, A.N. Berdyaev, which are based on the concepts of "aesthetics of history" and "theurgy of history." The article substantiates the position that in Russian historiosophy the aesthetics of history is the most important principle, which reflects the essential features of the entire Russian culture.

The historiosophical conceptions by P. Chaadaev, K. Leontjev, V. Solovjev, S. Bulgakov, A. Berdyaev basing on the notions of aesthetics of history and theurgia of history are considered in the article. The position that the aesthetics of history is the major principle in the national history reflecting the essential trends of the Russian culture in whole is substantiated.

Key words: theurgy, historiosophy, sophiology, aesthetics of history, Christianity, the concept of God-manhood.

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In studying the features of the concept of God-manhood and the idea of theurgy in history, the problem (especially important for Russian historiosophy) of the aesthetics of history is touched upon. Theurgic notions of history originated in Russia, which in the 20th century influenced history in the most decisive way. At the same time, it is preferable to understand the concept of "aesthetics of history" not as the aesthetics of historical knowledge, as A.V. Gulyga [1, 2], but as an aesthetic aspect, the historical process itself, although there is no contradiction between these two interpretations of the aesthetics of history. Substantially, the "aesthetics of history" is a view of the world and history as a work of art, which has two modifications. First, it presupposes the spectacularity of history, its dramatic and even theatrical perception; Secondly,

In Russian culture, an aesthetic view of history is born almost simultaneously with historical knowledge: "Everywhere the poetic view of history was preceded by scholarly research; in our country, on the contrary, poetic insight prevented real development," [3] - wrote V. F. Odoevsky. Confirmation of his thought can also be found in P.Ya. Chaadaev, who characterizes the historical works of N. Karamzin in this way: "What sublimity there was in this soul, what warmth there was in this heart! How sensibly, how sensibly he loved his fatherland! How ingenuously he admired its enormity and how well he understood that the whole meaning of Russia lies in this enormity! .. But as a writer, what a harmonious, sonorous period, what a true aesthetic feeling! ... "[4].

P.Ya. Chaadaev believes that the main difference between Russian historical thinking and the one existing in the West is its reliance on aesthetic feeling. The historiosophy of P.Ya. Chaadaeva will later be assessed in the same way: "In the iron and at the same time free sequence of his conclusions, there is so much restrained passion, such a wonderful economy of strength that, in addition to many brilliant characteristics and artistic epithets, for this strict pathos of thought his "Philosophical Letters" should be attributed to the field of verbal creativity on a par with Pushkin's elegy or Tolstoy's story ... There are few works in world literature where the spontaneity and at the same time the harmony of human logic would be felt so clearly "[5].

Historiosophy P.Ya. Chaadaeva gave every reason to call him a "philosopher-poet." He was characterized by the universalism of the worldview, characteristic of romantics, according to which humanity achieves a state of unity, following the ideal defined by Christianity.

P.Ya. Chaadaev is respectful of reason and its decisive role in the "education of the human race", the improvement of the spiritual and material conditions of human existence. But Russia in this universal human movement towards the ideal of enlightenment is hindered by its age-old "isolation" from European history, caused by the excessive influence of Byzantism, the consequence of which is the split of the Church and the social passivity of Orthodoxy, which did not protest against serfdom and allowed the existence of the people in a state of slavery.

Hence - the state of moral indifference, the absence of living thought, characteristic of modern Russia.

For P. Ya. Chaadaev, Christianity should not exist in the form of a doctrine of salvation beyond the grave, divorced from worldly concerns. As for Orthodoxy, as the heir to Byzantine Christianity, according to P.Ya. Chaadaev, moves away from solving any social issues: "In religious life, everything is now based on the letter, and the true voice of the embodied mind is dumb. ... Preaching has become just an accidental phenomenon in the building of good. And yet - we must finally admit this frankly - the sermon transmitted to us in Scripture was, of course, addressed to some of the audience present. It cannot be equally understood by people of all times and all countries. ... Shouldn't a new voice be heard in the world, connected with the course of history, such that its calls would not be alien to anyone, so that they thundered equally in all ends of the earth, and so that echoes in the present century would vying with each other to seize it and carry it from end to end of the universe "[6]. Let's pay attention to the fact that P.Ya. Chaadaev in his intentions actually asserts that anyone who believes that the entire content of Christianity is contained in the pages of Holy Scripture is deeply mistaken. The truths of Christianity should be embodied not only in word, but also in deed, since the main thing in the words of Christ: "after him there will be people who will so deeply delve into the contemplation and study of his perfections, who will be so filled with his teachings and the example of his life that morally they will make one whole with him, that these people, following each other from generation to generation, will pass from hand to hand his entire thought, his entire being "[7]. that the entire content of Christianity is contained in the pages of Holy Scripture, he is deeply mistaken. The truths of Christianity should be embodied not only in word, but also in deed, since the main thing in the words of Christ: "after him there will be people who will so deeply delve into the contemplation and study of his perfections, who will be so filled with his teachings and the example of his life that morally they will make one whole with him, that these people, following each other from generation to generation, will pass from hand to hand his entire thought, his entire being "[7]. that the entire content of Christianity is contained in the pages of Holy Scripture, he is deeply mistaken. The truths of Christianity should be embodied not only in word, but also in deed, since the main thing in the words of Christ: "after him there will be people who will so deeply delve into the contemplation and study of his perfections, who will be so filled with his teachings and the example of his life that morally they will make one whole with him, that these people, following each other from generation to generation, will pass from hand to hand his entire thought, his entire being "[7].

The objective course of history, according to P.Ya. Chaadaev, highlights the need for new people who are ready to lead mankind to Golgotha "destruction of their personal being", to the total unity of all mankind at the end of history. These people must be selfless, must be capable of self-sacrifice. For P. Ya. Chaadaev's asceticism and heroism of historical action are not a semblance of Christian asceticism and heroism, but an expression of its very essence. Thus, the categories of the heroic, the sublime, the tragic are equally characteristic of history itself and historical knowledge.

Nevertheless, the first Russian in the true sense of the "aesthetics of history" is K.N. Leontiev. His entire worldview is based on aristocratic historical aestheticism, heroism, which P.Ya. Chaadaev expected to meet in the future, K.N. Leontiev found in the past. Therefore, the European bourgeois standards of life, the desire to average the qualities of a person, caused K.N. Leont'ev's sense of aesthetic rejection is similar to an aristocrat's aversion to the habits and manners of people of the third estate. Economic and social progress for K.N.

Leont'ev is embodied in the assertion of the ideas of equality in society, from which follows the displacement of everything outstanding and genius from life. These negative consequences of K.N. Leontyev evaluates not from the standpoint of public benefit or harm, not from a religious and moral point of view, but aesthetically, noting the decline of European culture. It is known that the very idea of continuous progress by K.N. Leont'ev resolutely rejected, believing that history is an intermittent change of closed civilizations, changing, rather, according to the laws of nature, and therefore inevitably passing through the stages of birth, flowering, decrepitude and death.

K.N. Leont'ev not only fixes the aesthetic value of cultural forms, but also connects with them "vitality" and power, creativity. The philosopher is not interested in the inner meaning of aesthetic phenomena and their role in history, but the fact that they are carriers of the creative force justifies their existence for him (even despite their moral significance). The principle of history aesthetics

K.N. Leont'ev is as follows: "What is form? In general, form is an expression of the idea contained in matter (content). It is a negative aspect of a phenomenon, matter is a positive one. In what sense is that? Matter, for example, given to us, is glass, the form of the phenomenon is a glass, a cylindrical vessel, hollow inside; where the glass ends, where it no longer exists, air begins around or liquid inside the vessel; the matter of glass cannot go further, does not dare, if it wants to remain faithful to the basic idea of its hollow cylinder, if it does not want to stop being a glass. Form is the despotism of the inner idea, which does not allow matter to scatter. Breaking the bonds of this natural despotism, the phenomenon perishes "[8]. The word "despotism" in this definition has an aesthetic meaning, indicating the ability of a form to create tension, to hold boundaries, and the moral and political meaning of this term for K.N. Leontyev is derived from the aesthetic.

The aesthetic criterion for assessing history is given by K.N. Leontyev concluded that modern European civilization has entered the third, final stage of its existence, when, although some elements of the former "blossoming complexity" are still preserved, signs of secondary simplification and cultural decline are already visible: "The complexity of machines, the complexity of administration, judicial orders , the complexity of needs in big cities, the complexity of actions and the influence of the newspaper and book world, the complexity of the methods of science itself ... These are all tools of mixing - this is a gigantic crowd, pushing everyone and everything in one stupa of pseudo-humane vulgarity and prose ... "[9] ...

For K.N. Leont'ev, the period of excess creativity and energy, characteristic of the Renaissance, when a person could exist relying only on his own strength, ended, and Europe approached the beginning of its decline: "This monstrous situation began to take on distinctness at the beginning of the 17th century. By that time, the era of individualism - the Middle Ages, the Renaissance, to a certain extent, the post-Renaissance - had ended. The vertical dimension of being has disappeared, which excludes death as an inevitable and final death; equality before Heaven turned into equality before people "[10]. The consciousness of Europeans, poisoned by individualism, refuses to recognize the authority of any "higher authorities". The European takes on the appearance of a short and hollow bourgeois, aesthetically capable of causing only disgust [11].

Many called this attitude K.N. Leont'ev to modernity with Nietzschean, [12] supplementing it with mysticism, which was absent in F. Nietzsche. The mystical experiences of K.N. Leont'ev, who predetermined his subsequent religious conversion, were full of fear of death: "I was not thinking about the salvation of my soul, I am usually not at all fearful, I was simply horrified by the thought of bodily death and, being already prepared in advance, I suddenly believed in the existence and power of the Mother of God ... and exclaimed: Mother of God! Early!

It's too early for me to die! " [13]. The perception of death, understood as the infinity of disappearance and as an abyss of nothingness, became an important component of K.N. Leontyev. It is obvious that against their background aesthetic criticism of European history has lost all meaning. Subsequently V.V. Rozanov took from K.N. Leont'ev not only the idea

of the triadic development of history (initial simplicity - blossoming complexity - confusion and simplification), but also his historical aestheticism [14].

In the teachings of V.I. Solov'ev on God-manhood, the extrapolation of the criteria of aesthetics to history was the result of the revival of that aesthetic ontology, which was already in Neoplatonism, which he considered it his duty to revive. If the entire cosmos is subject to the laws of aesthetics, then human history is subject to the same laws: "Due to this direct connection between art and the metaphysical world of ideal beings, we find that the same national genius who first comprehended the divine principle as an ideal cosmos is the same the most national genius was also the real ancestor of art "[15]. The combination of the aesthetics of Plato and the Neoplatonists with sophiology allowed V.I. Solov'ev to give dialectics and historiosophy a vivid artistic form. The principle of the unity of truth, goodness and beauty - the most important principle of Platonism, received the form of "all-unity".

Followers of V.I. Solov'ev, together with the concept of God-manhood, they also adopted the theurgic aesthetics of historical action. According to N.A. Berdyaev, the general plan of the world order reveals inferiority, which manifests itself in the presence of the Underworld, and this inferiority must be compensated for by the joint creativity of man and God. The initial elements, called heaven and earth in the religious and mythological language, and chaos in the language of Antiquity, are formless and represent pure potency. Man, according to N. Berdyaev, is justified by creativity and in creativity finds his salvation. Of course, a predisposition to meonic creativity is also revealed, which, being a human duty, unfolds in history: "Aestheticism marks the areas of Russian creativity, even those that do not directly belong to art:

S.N. Bulgakov's predisposition to the artistry of thought manifested itself more clearly than that of other sophiologists. The concepts of Sophia, the Wisdom of God, turned being, history, God and man into artistic "texts". Therefore sophiology is also an aesthetic cosmodicy and anthropodicy: "History is the self-creation of man in the world ... The Logos of the world is also the human Logos, and the beauty of the world is also human beauty. Therefore, one can understand the world only through a person, in his history "[17]. The aesthetic justification of space and man extends to the field of theology, where the moral dimension gives way to the aesthetic one. "Orthodoxy has a basic ideal not so much ethical as religious and aesthetic" [18]. Almost literally repeating the words of K.N. Leontyev, S.N. Bulgakov argues that this priority is also characteristic of any historical era: "The epochs of cultural flourishing are marked by the primacy not of ethics, but of aesthetics. Artistry becomes a guiding sense of life in them "[19].

ON. Berdyaev introduces the term "historical aesthetics", implying by it the amazing ability of a person to change his past. The point here is that the past itself in different historical epochs enters the semantic space of the present in different ways and each time defines itself in a new way in different configurations of its elements. Thus, the past reveals itself in the present in accordance with existing ideas about the purpose and meaning of history. The same idea was reflected in the autobiography of N.A. Berdyaeva: "I know the charm of the beauty of the past.

What is his secret? The memory of the past is a creative, transforming memory, it makes a selection, it does not passively reproduce the past. The beauty of the past is not the beauty of the empirically former, it is the beauty of the present, the transformed past that has entered the present. ... Everything that is old, beautiful in its antiquity is present, in the past there was no such antiquity. The past was not at all old, but young, this present is old in one aspect "[20].

Historical knowledge for N.A. Berdyaeva is an artistic self-organization of the past, embedded in the semantic architecture of the present. This understanding corresponds to the ontological understanding of creativity, which N.A. Berdyaev adhered to throughout his life. Often, reflections on the specifics of history as a science led to conclusions about the aesthetic nature of historical knowledge: "History is not a natural science. The structure of its objectivity in many respects is much closer to the structure of aesthetic objectivity than natural

scientific ... the essence of the historical process lies in the constant re-creation of the superhistorical content of life ... "[21].

Thus, in Russian historiography, especially in sophiology, the aesthetics of history turns out to be the most important principle, which indicates the essential features of the entire Russian culture.

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**PEDAGOGICAL CONDITIONS OF FORMATION
READINESS OF RURAL YOUNGER SCHOOL CHILDREN
TO CREATIVE ACTIVITIES**

The article examines the essence of the concept of "creative activity", provides a comparative analysis of the creative abilities of primary school students in urban and rural conditions. On the basis of experimental work and the implementation of a program developed with reliance on art pedagogical means, the pedagogical conditions for the effectiveness of preparing younger schoolchildren for creative activity in a village were identified.

The article considers the essence of the notion "creative activity", presents the comparative analysis of creative abilities of village primary school pupils and city primary school pupils. The pedagogical conditions for efficiently preparing village primary school pupils for creative activity are revealed on the basis of the research work and implementation of the program which was developed with the help of art-pedagogical means.

Key words: creative activity, rural school, art pedagogy, junior schoolchild.

Keywords: creative activity, village school, art pedagogics, primary school pupil.

The relevance of the problem under study. Currently, in order to be a successful person, it is not enough to have a sufficient amount of knowledge and have a well-developed intellect. Psychologists and educators highlight more and more new factors that ensure success: character traits, attitudes, patterns and behavioral techniques learned by us in childhood, emotional intelligence and, finally, creativity. The need for the latter factor is due to the fact that the modern pace of development of science, technology, successive discoveries, processes of integration and globalization presuppose the emergence of an increasing number of non-standard situations, when old patterns of behavior and problem solving no longer work and it is necessary to find, as quickly as possible, new ways and methods of solving the problems that suddenly appeared in front of us.

Computers begin to perform more and more professional human functions, thereby freeing up time and redirecting the mental activity of people to innovative activities. However, people often turn out to be unprepared for such a turn of events, unable to navigate in extreme conditions and insufficiently meet the new requirements of the labor market. Hence, as a consequence, the constant search and luring of the most creatively and intellectually developed people by economically developed countries, the problems of migration, the struggle for human resources. That is why all over the world the question arises about the formation of people's readiness for professional activity at a higher, creative level, readiness for creative activity, which is becoming the subject of large-scale government programs.

Thus, we come to the conclusion that the readiness for creative activity is one of the main factors of the professional success of a specialist in modern conditions.

A detailed definition of creative (creative) activity is given by I. P. Ka-loshina, according to which its main criterion is the development of new knowledge by the subject at a conscious or unconscious level as a guideline for the subsequent search for a way to solve a problem [1, 3] ...

With all the variety of definitions of creativity as the ability to generate new ideas, to abandon stereotypical ways of thinking, the ability to formulate hypotheses, to generate new combinations, its overall characteristic is that creativity is the ability to create something new, original.

Creativity, like personality, is always individual and peculiar. At the same time, its results are of public importance. It seems that the concept of "creativity" is broader than the concept of "activity". Creativity is carried out through activity, is realized in activity, and the activity itself is a component of the creative process.

In the ontogenetic development of a person, creativity goes through a series of crises, one of which falls on primary school age. The creation of psychological and pedagogical conditions directly aimed at the development of creative abilities in children of this age can contribute to the formation of their readiness for creative activity.

In this regard, it is important for parents, teachers and school psychologists to begin work on preparing children for creative activity precisely at the elementary school age. However, it should be borne in mind that if there are enough conditions in the city for the development of children's creative abilities (these are various houses of children's creativity, museums, exhibitions, creative associations, the opportunity to participate in various competitions, projects), then in rural conditions it is very often the only center school is engaged in the development of creative, as well as other abilities of children. Thus, it makes sense to carry out work on the formation of readiness for creative activity with rural schoolchildren.

Material and research methods. To confirm the need to develop a program for the formation of readiness for creative activity of rural primary schoolchildren, we carried out a comparative analysis of the creative abilities of primary school students in urban and rural conditions. For this purpose, the study was carried out on the basis of 3 classes of the secondary school No. 39 in Cheboksary, which included 29 people, as well as the Ishleiskaya secondary school, where 20 people took part in the experiment. The following methods were used in the study: E. Torrance's creativity test "Finish the drawing", the verbal creativity test "Make a proposal" (modified by T. V. Cherednikova), the Renzulli creativity questionnaire, the Goodinaff-Harris intelligence test "Draw a man" [3, 300], [4, 160].

We considered such indicators of creativity as fluency, flexibility, originality, development.

At the next stage of the research, we developed a program for the formation of readiness for creative activity based on art pedagogical means - drawing, music, modeling, applications, a fairy tale, inventing our own stories, since we believe that art pedagogy is most fully suitable for the development of creative the abilities of children of primary school age. These funds take into account the peculiarities of education in our national school, the age interests of children, as well as the mentality of rural residents, relying on folk and national culture.

Next, we were faced with the task of checking the conclusions obtained on the preparation of junior schoolchildren for creative activity in the conditions of the village. For this purpose, the program was implemented on the basis of the "Ishleiskaya Secondary School" in the 3rd grade. Before the start of the experiment, the first testing of the class was carried out. Two tests were chosen as the research method: E. Torrance's creativity test "Finish the drawing" and the verbal creativity test "Make a proposal" (modified by T. V. Cherednikova). According to the results of primary testing, in order to increase the objectivity of the data obtained during the experiment, the studied class was divided into two groups: experimental and control. In order to simplify the recruitment of groups, one criterion was chosen - originality. Moreover, both figurative and verbal creativity were taken into account. The level of originality in both types of creativity in the two groups was the same. Thus, it was possible to form a group of students similar in one, the most important for us, indicator before the start of the program. Further, experimental work was carried out in only one group of students - the experimental one. With the pupils of the control group, the activities according to the experiment program were not carried out. After the implementation of the program, the students of both groups were tested again using the same methods.

Research results and their discussion. In a comparative analysis of the creative abilities of primary school students in urban and rural conditions, it was revealed that rural schoolchildren, in comparison with urban ones, show greater creative talent (the results are "above the norm" shown by 25% of rural students and 10% of pupils cities). However, at the same time, rural schoolchildren have much better average indicators than urban ones, and the percentage of results "below the age norm" is higher. In our opinion, this is due to the low availability of centers for the development of children's creativity - circles, sections, houses of

creativity. In addition, gender differences are more pronounced among rural schoolchildren, which is due to the large distribution of responsibilities between men and women in the household.

Thus, the study confirmed that the absence of centers for children's creativity affects the level of creativity of rural primary schoolchildren.

In the Russian Federation, 2/3 of all schools are located in rural areas. About 40% of all students in the country study in them. At the same time, in the countryside, a lower level of education is still preserved and, therefore, a lower general level of culture of adults who surround the child. This affects the development of abilities, the level of knowledge and outlook of children, which often leads to low requirements for the education they receive. In the countryside, opportunities for self-education and independent cultural growth are limited: fewer library stocks, a narrower range of films demonstrated, fewer television programs, few circles, sections, etc. Rural residents find it more difficult to get into theaters and museums. All this has an impact not only on children, but also on teachers, whose opportunities to continue their education, improve their qualifications, exchange of experience, cultural growth are also limited. The small size of the collective of the rural school complicates and limits the choice of forms and methods. The small number of classes in most schools narrows the circle of communication of children, the development of communication skills, the ability to quickly navigate in a new environment. The majority (50–60%) of rural schools are not only small, but also small [2, 22].

Taking into account the concepts of creativity, creative activity, the peculiarities of the psychology and physiology of children of primary school age, the specifics of the rural school, we have developed an experimental program for the formation of readiness for creative activity of rural junior schoolchildren based on art pedagogical means. Checking its effectiveness showed that the work carried out has significantly improved the indicators of figurative and verbal creativity of rural primary schoolchildren. It should be noted that language development in the classroom according to the basic general educational curriculum also contributes to an increase in verbal creativity among younger students, as evidenced by an increase in the level of this indicator in the control group. Thus, the implementation of the program of art-pedagogical classes to prepare junior schoolchildren for creative activity has made it possible to achieve positive results. Among the younger students who have completed the program, there are significant improvements in all indicators of creativity.

On the basis of experimental work and the implementation of the program developed by us, the following pedagogical conditions for the effectiveness of preparing primary schoolchildren for creative activity were identified:

1. The teacher's possession of the methodology for diagnosing the interests, individual inclinations and abilities of students. Although many tests for determining the level of development of any mental properties have been developed for their use by a school psychologist, nevertheless, some simplified and adapted versions of diagnostic techniques are available for teachers. The use of such techniques makes it easier to work with students.

2. Taking into account the individual and psychological characteristics of children of primary school age. When conducting art pedagogical classes at school, it is important that children perceive them positively. Due to the insufficient development of logical thinking and reflection in junior schoolchildren, it is better to combine various methods of inputting information - drawing, music, visualization, motor exercises.

3. Knowledge of the basics of conducting art pedagogical classes. Before starting artillery training, it is advisable to conduct psychodiagnostics in order to identify priority areas of work. Art pedagogy exercises and classes can be done individually, in pairs, in a small group, or with an entire class.

4. Organization of extracurricular activities by the primary school teacher, taking into account the interests and inclinations of schoolchildren. The main task of the teacher is, on the one hand, to help everyone to express themselves, and on the other hand, to create conditions for obtaining a result that is significant for other people.

5. Taking into account the specifics of rural conditions. In rural settings, folk art can be used. At the same time, the school can become a kind of cultural center of the village, helping to preserve folk customs, traditions, and crafts.

Summary. A specialist's readiness for creative activity is one of the main factors of professional success in modern conditions. The specificity of rural conditions suggests that schoolchildren here have much fewer opportunities for the development of creativity. However, with the teacher's possession of the methodology for diagnosing interests, taking into account the individual and psychological characteristics of children, the primary school teacher conducting extracurricular activities with the use of art pedagogy means, it is possible to form a willingness for creative activity in primary school students.

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METHODS FOR STUDYING THEORY AND PRACTICES OF MODERN EUROPOCENTRISM

The article reveals the issues of the formation and development of modern Eurocentrism since the appearance in the antique period of Western European history, examines the social and cultural prerequisites that influenced its development. The author focuses on the analysis of the genesis of Eurocentrism in different historical periods, and also suggests methods for studying this phenomenon.

This article uncovers issues of establishment and development of contemporary Eurocentrism since its inception in the ancient period of Western history. The main attention is paid to the analysis of the genesis of Eurocentrism in different historical periods and the current content of the concept, and proposed methods of investigation of this phenomenon. We consider social and cultural conditions that influenced the development of Eurocentrism.

Key words: Eurocentrism, antiquity, ethnocentrism, racism, "natural slavery", Aristotle, the discovery of America, ideology, Modern times, anthropology.

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The current situation in the world is characterized by globalization and the transition to a new world order, free from wars and violence. This means the emergence of a new historical trend - anti-expansionist, when states, peoples and cultures reject all possible forms of expansion in relation to each other. This tendency can be realized only in the form of purposeful activity opposing various forms of expansionism. For this activity to be effective, one must have a good understanding of the historical causes of the emergence, stages of development and the conditions for the disappearance of these forms.

With this approach, the study of this issue can only be comprehensive, covering the phenomenon of expansionism in the historical, socio-psychological, scientific, ideological and political contexts. The purpose of the article is to consider the historical process of the transition of natural and state (national) ethnocentrism to Eurocentrism as a form of regionalism. The epoch of antiquity is considered the beginning of natural ethnocentrism, from which racism subsequently grows, it is then that the origin and development of the dichotomy "friend or foe" takes place only on an intuitive level, and not in a conceptual form that has a subjective character.

During this period, Hellenic-barbarian polarization occurs, and only Greek culture is a model of culture, the ancient interpretation of the "other" is evaluative and, as a rule, negative. Aristotle's theory of "natural slavery" has proven to be a serious primary source that has been cited by many racist anthropologists over the centuries. This attitude towards a person led to the idea of a fundamental, permanent and all-embracing inequality of people among themselves.

The discovery of America, dating back to the same period, a number of other remarkable travels and discoveries marked a new historical era, which is commonly called the era of great geographical discoveries. This circumstance in itself (after all, there are not so many phenomena in world history that gave the name to an entire era) testifies to the exceptional importance of the travels themselves at the end of the 15th-16th centuries, and especially the consequences that they had for Europe (the Old World) and for the New World. It is no coincidence that the date of the first travel of Christopher Columbus (1492) became the chronological line that, according to the periodization adopted by many European scholars, separates the medieval era from the era of modern times. It is this event that is considered the beginning of the emergence of Eurocentrism.

Ideological and scientific substantiation requires theories that arise in modern times. This is how the policy of international expansionism and colonialism arises, the forms of

expansion develop and expand (from purely military, then to economic, then to cultural). For the ideological support of these forms, starting from the modern era, racist pseudoscientific theories have been created (based on scientific racial theories). They quickly enter the culture of Europe, reinforcing traditional racial, ethnic and nationalist prejudices, as well as being reflected in philosophy and anthropology.

Only in the XX - early XXI century, expansionism as a form of socio-cultural interaction of peoples begins to lose its influence; a new type of relationship is beginning to come to the fore - mutually beneficial interaction in all spheres of public life, politics and culture. However, the influence of the forms of expansionism that prevailed for millennia is still great. The ideology of fascism, discrimination of peoples on national and cultural grounds is inherent in modernity. Historical and cultural events of this scale have always interested and will interest researchers, since each generation of people tries to understand the "connection of times" and turns to those phenomena of the past that have become a kind of "milestones" on the path of mankind to its present state.

A special "surge" of interest in the discovery of America and other geographical discoveries of that time, as well as their consequences in the cultural, political, socio-economic life of society in subsequent centuries was noted in the late 80s - 90s of the last century, when 500th anniversary of the expedition of Christopher Columbus.

However, the topic is not "exhausted", it is not important both in the concrete historical and general theoretical terms. As for the latter, it is important to study the relationship between two related, but still different in nature, "objective" phenomena. It is, on the one hand, about the study of those general historical conditions (political, socioeconomic, socio-psychological, etc.) in which great geographical discoveries took place. On the other hand, it is about the study of the factors of that social resonance caused by the discoveries and their influence on the philosophical thought of the 18th and 19th centuries, the formation of the principles of Eurocentrism in the philosophical anthropology of that time. Geographical representations of the period under study, the process of accumulating knowledge about the peoples who inhabited the open lands, their way of life and culture - these and other questions are undoubtedly associated with the development of general historical processes in Western Europe, but at the same time they have an independent "history" and independent value. In the early modern era, the borders and horizons of European culture were significantly expanded, the historical and cultural unity of Europe was formed with all the heterogeneity of processes in its individual parts, viable nations and states were formed, modern European languages were formed, works were created that enriched the history of world culture, achieved significant scientific and technical advances. Paradoxically, but it was the early Middle Ages, which did not give achievements comparable to the heights of ancient culture or the mature Middle Ages, that laid the foundation for the European cultural history proper. It was a process of painful synthesis, born of the fusion of contradictory, sometimes mutually exclusive principles, searches not only for new content, but also new forms of culture, passing the baton of cultural development to its first carriers [1]. The Middle Ages is also an era of high dynamism of rational thought, logical and theoretical search, the first successes of scientific, legal, moral and political thought, an outstanding breakthrough of philosophical reason into the sphere of universal laws of being. The history of the Middle Ages is the history of extraordinary people and events, because the way of life, ways of thinking, horizons of the world perception of these people are in many respects different from the modern one. The Middle Ages were marked by undoubted progress, qualitative shifts in the spheres of activity (technology, productive forces, etc.), communication (division of labor, production, technological, social, interpersonal relations), in the system of spiritual culture [2]. searches not only for new content, but also for new forms of culture, the transfer of the baton of cultural development to its first carriers [1]. The Middle Ages is also an era of high dynamism of rational thought, logical and theoretical search, the first successes of scientific, legal, moral and political thought, an outstanding breakthrough of philosophical reason into the sphere of universal laws of being. The history of the Middle Ages is the history of extraordinary people and events, because the way of life, ways of thinking, horizons of the world perception of

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Further study of the prerequisites for changing the thinking of people, their ideas about other peoples, their revision of their understanding of the "man" will contribute to the expansion of our ideas about the formation of a new type of worldview of the European intelligentsia, since in any historical epoch people have a specific worldview, behave not so much in accordance with external circumstances, as depending on the picture of the world that has become firmly established in their minds. Behavior guidelines, life values are given to a person by language, religion, upbringing, by the example of others.

It is possible to imagine a person without a conscious ideology that would make him a meaningful life position, but one cannot conceive of a person without his mentality, which determines his social behavior.

An "objective" study of social and economic structures and their movement, their study "from the outside (from the point of view of an observer who takes the position of" out-of-access "in relation to the object of study) should be supplemented by comprehending them" from the inside "(from the standpoint of the participants in the historical process, people of the studied society).

It is impossible to get away from attempts to penetrate the historically conditioned motives of their actions, into the models of behavior determined by their objective material life, their worldview, worldview and worldview.

The picture of the world inherent in the consciousness of these people by nature is an objectively acting force that determines the course of history. The entire picture of the world of a person of a particular era, belonging to a particular social stratum or class, is included in the scope of historical research. At the center of the picture of the world is the problem of the human personality, its assessment of society, self-awareness and self-esteem.

It is this problem - personality, individuality, the measure of a person's absorption by a social group or his autonomy - that is central to the study of the picture of the world of a given epoch. Social research paid attention to large social structures, bypassing the atomic unit of society - the human individual. For history, a person is always in a group, in a society, he is a participant in the social process, therefore, he has a social essence. However, one cannot turn a person into a simple clot of social relations, into a kind of great "atom" of social relations [3].

Socio-anthropological knowledge is, in essence, a person's self-knowledge, inseparable from self-esteem, a structured process of a person's self-realization as a subject of being [4]. Unfortunately, the problem of the formation and development of philosophical and social anthropological research in the period of antiquity and the subsequent period in Western Europe is still insufficiently studied for Russian philosophical anthropology. Taking into account the work done by previous generations of historians, using some of the propositions and conclusions put forward by them on the genesis of Eurocentrism, we set ourselves the goal of comprehensively considering the emergence and development of Eurocentrism from the ancient era to the present, and also to show, against the general cultural background of the studied era, the changes that took place in society as a result of acquiring new knowledge.

To achieve this goal, it is necessary to resolve the following tasks:

1. To study the socio-economic conditions of ancient society, their changes, which led to the theory of "natural slavery", as well as to trace its influence on the worldview of the Hellenized world in the context of the "Hellenic barbarian";
2. Consider the changes in medieval society that the Christian religion brought in relation to slavery and barbarism, new conditions for understanding a free person;

3. To compare geo and ethnographic ideas in Western European society of the late Middle Ages and the Renaissance, as well as to identify the public resonance of the great geographical discoveries in the economic and political life of Western Europe during the modern period;

4. Consider the reflection of the great geographical discoveries in the cultural life of Europe in the 18th-19th centuries, identify the socio-historical, ideological and value-semantic foundations of the emergence of Eurocentrism in philosophical anthropology and determine the most important conceptual foundations of the classic Eurocentrism of the 18th-19th centuries;

5. Show the dynamics of changes in the socio-cultural picture of the world from the late Middle Ages to the Renaissance and further to the New Age under the influence of the consequences of the great geographical discoveries;

6. Determine the most important conceptual foundations of classical Eurocentrism of the 18th-19th centuries;

7. Highlight the main points of the formation of the theory of the value of the European race, solved through the category of human essence; critically examine the main theories of the diversity of races in the context of the Eurocentric direction of classical philosophical anthropology;

8. Show the conditions for the transition of scientific racial concepts to ideological racist in European cultural philosophy of the beginning and middle of the XX century;

9. To trace the development of the modern socio-cultural situation in the world and in Russia in particular, to show the influence of ideological racist concepts on the life of a modern person.

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Requirements for the design of articles

Dear authors!

Our journal publishes both original and review articles on the philosophical sciences. The journal is addressed to scientific and pedagogical workers, teachers of higher and secondary educational institutions, school teachers, graduate students, degree seekers and students - everyone who is interested in philosophical understanding of the history of mankind and civilization, modern life of society, the essence of man in the light of his creative activity, problems sustainable development of the world in the era of globalization and environmental crisis, human participation in the fate of the planet. The editors ask you to be guided by the requirements of the Editorial and Publishing Council of Moscow State University for the design of scientific literature when preparing materials intended for publication in the Vestnik.

1. Font Times New Roman, 14 point size, line spacing 1.5, margins: top, bottom and left - 20 mm each, right 10 mm. The volume of the article, including the bibliography and footnotes, should not exceed 18–20 thousand printed characters (0.4–0.5 a.s.). When using the Latin alphabet, designations are typed in Latin letters - in italics. Drawings should be performed in graphic editors. Graphs, diagrams, tables cannot be scanned.

2. The initials and surname of the author are typed in bold at the beginning of the article on the left, the heading in the middle in bold.

3. At the beginning of the article, after the title, an abstract in Russian (no more than 500 printed characters) and key words and phrases (no more than 5) are placed, separated by a semicolon.

4. The article is supplied with an article list of references, drawn up in accordance with the requirements of GOST 7.1 - 2003 "Bibliographic record" in Russian and English.

5. Links to publications from the article list, including Internet resources and archival documents, are given in the text in square brackets: [3: p. 147], according to the samples given in GOST R 7.0.5 - 2008 "Bibliographic reference".

6. At the end of the article (after the list of references) the title of the article, author, abstract (Resume) and keywords (Keywords) in English are indicated.

7. The manuscript is submitted to the editorial office of the journal on time in electronic

Short Information. *Science, Education and Innovations in the Context of Modern Problems* Conference (SEIJ) provides the opportunity to the authors to publish their original research articles in the field of Social Sciences and Sciences and Innovations. The proceedings of *Science, Education and Innovations in the Context of Modern Problems* are open access peer reviewed quarterly articles. The Conference is refereed and follows the ethics and practices of ethical open access publishing. All the manuscripts received for publication passes through extensive double blind peer review process. The aim of the Conference - *Science & Education and Innovations (shortened SEIJ)* is to synthesize science and education, to apply innovative ideas of science in education. The innovations of modern science are sometimes not applied in education. Scientific innovations have been observed, especially in all areas of the exact sciences. The purpose of the Conference is not to provide basic historical articles, but to research and analyze recent events and forecasts for the future. The *main Scope* of the Conference is to combine of innovations in science and innovations in education. It is necessary to change the essence of education. For this reason, we want to make room for shorter and more important content. From more research materials in this area, we choose a shorter and more original one. We live in a period of innovative discoveries in the World and in the field of innovation and application of innovations in the exact sciences. These innovations should be reflected in scientific journals and especially in the field of education. Our goal is to build a bridge between education and science through our Proceedings and to achieve the application of innovation in science in education.

Editor - in - Chief: *Dr. Mammadov N.* PhD at Kuban University in Russian Federation

The essence of innovation

Innovation is understood as a certain innovation in the field of technological development, implementation of management decisions, organization of business processes based on the use of advanced achievements in various fields of science. Examples of innovation can be observed in various sectors of the economy. An important criterion for recognizing a solution as an innovation is the fundamental improvement of the technological or management process during its implementation.

Our aim. Traditional forms of disclosure and evaluation of science and innovation are not universal. The conference materials seek answers to the question of what is science and innovation, present methodologies and methods for measuring and evaluating their activities. Scientific articles explain the concepts of science and innovation, and provide a classification of both concepts. Today, the national innovation system, which is of interest to many, provides extensive information on science, science metric, scientific references and measurement indices, provides references on scientific reference databases, rules of their use and working principles. The concept of a monitoring system for the evaluation of science and innovation is proposed.

Today we are talking about the statelessness of science, and we believe that scientific discoveries, like many other higher values, are international in nature and apply to all mankind. In our opinion, education, like science, should be global, that is, education should not be home. If we talk about human civilization today in a global sense, it is difficult to imagine one part of the population on the planet, which is our common home, at a high intellectual level, and the other part completely illiterate. On the other hand, the globalization of society requires that the education system around the world have a structure that is not the same, but close, so that people can continue their education in any country and in any school or university. By the way, I would like to note that this problem has been of concern not only to our region, but to the whole world in recent years. This is due to investments in science. The point is that in recent years, investments in science have paid off several times, in some cases 10 times, so large investments are made here. In this case, the change of generations, the replacement of new staff, in a way, is forgotten, that is, there is a big difference between the funds allocated for education and investment in science. As a result, a young university graduate falls into a scientific environment with far more opportunities than he or she has learned, and is trapped in a whirlwind of adaptation for several years. If such equipment is purchased and taught in educational institutions at the expense of funds allocated for science, it will only give positive results, which will fill the gaps between generations.

Today, the main task is to prepare the society to "behave" with scientific innovations, to mature to use them, which requires a concerted effort not only within one country, but around the world. In our daily communication with students at universities, we see in their ranks talented young people who are able to work in the most famous technoparks in the world. But talent, strong theoretical knowledge, deep memory and intellectual level are not enough without getting acquainted with modern innovations and mastering practical work skills with them. Today, not all universities have these technical capabilities. Therefore, we must try to acquaint young people with scientific innovations during their education through integration and joint efforts between the world's universities.

The transfer of scientific innovations to the educational environment is an extremely important factor, and in our opinion, this process can be carried out in three main areas:

- 1) Organization of education based on priority scientific directions based on scientific innovations.

- 2) Acquisition of scientific achievements by students.
- 3) Strengthening the material and technical base of the education system.

Conference planning

- To develop a system of effective use of the innovative potential of the modern world;
- Develop and implement innovation policy in the modern world;
- Creating a database of promising research for innovation and commerce;
- Purposeful search and selection of commercially oriented ideas and results in the modern world;
- To examine the potential of the results of researchers' intellectual activity to be commercialized;
- To form and implement innovative projects based on the intellectual activity of readers.



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article in English and 4-6 keywords, the address of the authors (name and titles, institution, postal address, e-mail address);

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bibliography: cited works are listed under the heading "Literature"; see examples below.

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One author

Pollan, Michael. 2006. The Omnivore's Dilemma: The Natural History of the Four Meals. New York: Penguin. (Pollan 2006, 99-100).

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